The Westminster Senior-Intermediate Quarterly

First Quarter · 1918

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THEOLOGICAL SEMINARY

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PREPARED BY LOUIS BURTON CRANE, D.D.

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

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(INCLUDING THE PERIOD OF HEROD, 40-4 B.C.)

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THE MIGHTY CONQUEROR

Anton Dietrich

"Come unto me"

My Dear Fellow Students:

In his "Ode on the Death of the Duke of Wellington," Lord Tennyson exhausted language in praise of the great English hero. His was the "good gray head which all men knew"; his the "voice from which their omens all men drew"; he was the "tower of strength which stood four-square to all the winds that blew." In one striking line, Tennyson spoke of his hero as "the great World-victor's victor." He meant that Wellington had conquered Napoleon, who by a poetic license may be said to have conquered the world.

These phrases represent the highest praise that can be given to men. But Mark in the lessons which we are to study during this quarter presents to us a Hero mightier than Wellington.

One by one Mark shows us the otherwise invincible forces of this world in conflict with his Hero, and always they retire, worsted, from the field. Disease and pain are vanquished. The demons are routed. Wind and wave subside at his word. Hunger is satisfied by food of his creation. Death itself, the great world-victor who because of sin has held all in its power, had no terrors for him.

It is no poetic extravagance, but sober truth, to call him "the great world-victor's Victor."

Mark presents his Hero to us not only for our admiration, but for our allegiance.

This mighty Conqueror asks for the entire devotion of our lives. He is leading an expedition against sin and death, and he asks us to follow him. What shall our answer be?

May the study of these lessons lead us all to yield ourselves more absolutely to Jesus.

Cordially yours,

Louis Burton Crane

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JOHN PREPARES THE WAY FOR JESUS

The Golden Text—"Behold the Lamb of God, which taketh away the sin of the world."—John 1 : 29.

TEXT OF LESSON, MARK 1 : 1-11

COMMON VERSION

1 The beginning of the gospel of Je'sus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Ju-dæ'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Je'sus came from Naz'a-reth of Gal'i-lee, and was baptized of John in Jor'dan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

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1 The beginning of the gospel of Jesus Christ, the Son of God.

2 Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. 6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey. 7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I baptized you in water; but he shall baptize you in the Holy Spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

The Time—Summer, A. D. 26. to January, A. D. 27.

The Places—Judea, the Jordan.

DAILY HOME READINGS

Date	Title	Reference
Monday, December 31	John Prepares the Way for Jesus	Mark 1 : 1-11.
Tuesday, January 1	John's Ministry Foretold	Isa. 40 : 3-5; Mal. 3 : 1-6.
Wednesday, January 2	John's Birth Announced	Luke 1 : 8-17.
Thursday, January 3	John's Testimony to Jesus	John 1 : 19-30.
Friday, January 4	John Fulfilling His Course	John 3 : 26-36; Acts 13 : 25.
Saturday, January 5	Jesus Appoints the Twelve	Matt. 9 : 36 to 10 : 8.
Sunday, January 6	John's Message to Jesus	Matt. 11 : 2-9.

SENSATIONAL APPEARANCE OF JOHN

This lesson describes the sudden and spectacular appearance of a new figure upon the stage of history. Sometimes we do not realize the importance of things which are taking place under our eyes. But all men knew that this strange man named John was an important person and that what he was doing was bound to affect permanently the life of Judea. He was so striking in his dress and in his manner! And his words were so effective! The crowds that immediately came to hear him showed that some wonderful thing was taking place.

Remember that people were hungry for comfort. They had been so desolate, so hopeless for so long. Their land was in the possession of a strange people, the Romans. Their religious institutions were

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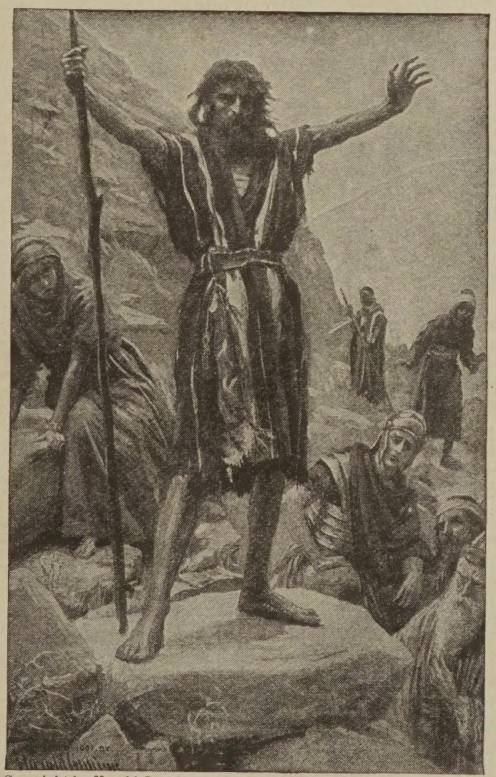
under the control of men who were not spiritually minded. They were miserably poor and no one seemed to care for them. It seemed so long since their God had sent them a message of love, or even of warning.

All was ready for the new preacher when he came with a genuine message from heaven.

A MESSAGE WAS EXPECTED

Let us remember, also, that for a long time the Jewish people had been waiting for the appearance of such a messenger. Seven hundred, eight hundred years before, men of God had promised that a new age should dawn, when God would appear personally among his people and would deliver them from all their troubles. This promise was repeated many times in different forms. Isaiah, ch. 53, even told of the death of the promised Saviour for men, and their redemption by his death. In later days men told and retold these promises and buoyed up the failing hopes of the suffering people until there was not a person who did not know that the Messiah was coming. Every Jewish mother hoped that her son might prove to be the promised One. When John the Baptist appeared, therefore, with his convincing words and his powerful personality, it was perfectly natural that all Jews should immediately conclude that at last the promised One had come.



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JOHN THE BAPTIST

JOHN'S WORK

John's work consisted of two main things, preaching and baptizing. When he preached he told people the truth about their sins. He showed them that their lives were wrong; that selfishness and cruelty and impurity and dishonesty crippled their characters. It made no difference, he told them, how much they worshiped God in the Temple, or how faithfully they offered the sacrifices, and kept the holy days, if their hearts were not right in the sight of God. Jews were apt to think that just because they were Jews, children of Abraham, they were sure of the favor of God. John told them that this was a mistake. He told them that God had borne long with their ingratitude and that now his punishment was due. He urged them, therefore, to repent, and assured them of the mercy of God, who would forgive their sins and restore them to his favor.

John's baptism represented a complete spiritual cleansing. It was a baptism unto remission of sins. It promised that God would remit, that is, forgive their sins, if they truly repented.

But John's preaching and baptism at this particular time were explained by the important announcement which accompanied his call to repentance. "Repent ye," he cried, "for the kingdom of heaven is at hand." Matt. 3 : 2. What he meant by this statement is explained by his further words: "He that cometh after me is mightier than I, . . . he shall baptize you in the Holy Spirit.". In other words, John announced that the long-expected Messiah was at hand, and that his Kingdom, to which generations of Jews had looked forward, was now about to be established. This it was which made his message so wonderfully thrilling to all the sad and weary people.

JOHN'S SUCCESS

Imagine a skillful physician, able to heal any disease, coming to a community most of whose members were sick with various diseases. Imagine a company of shipwrecked sailors in an open boat when, at last, after days and days of hunger and thirst and exposure, they see a sail. What cheers would go up, what prayers of gratitude to God! The welcome aid in each of these cases would be hailed with enthusiastic and heartfelt joy. Just so these tired and almost despairing people welcomed John. They had endured almost more than human nature could stand. He was a messenger from heaven with comfort and help in just the hour of their deepest need. Con-

sequently we read that "Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan." Matt. 3 : 5. Luke 3 : 10, 12, 14, speaks of the "multitudes" that came to him, among whom were publicans and soldiers. Evidently John's preaching called out a great popular demonstration.

JOHN'S APPEARANCE

When they came to the place where John was preaching and baptizing they were greeted with a strange spectacle. He was dressed like a dweller in the wilderness. He was not clad in the finely woven and finished garments of civilization such as city dwellers wore, but in rough camel's hair cloth, homemade and primitive. This was like his great prototype, Elijah. II Kings 1 : 8. Do you think that it was just play-acting? Do you think that John had picked out of the Old Testament the prophet he liked best and whom he most wished to resemble, and then copied his appearance? Or was there some deeper reason? Read Mal. 4 : 5 and see the definite promise that God would send Elijah again into the world before the day of the Lord should come. This promise had a powerful effect upon the people. They expected Elijah no less confidently than they expected Messiah.

The fact was that John himself was sent by God no less truly than was Jesus. Read in Luke, ch. 1, of the miraculous incidents of his birth.

His food naturally was the simple fare consistent with his wilderness life—locusts and wild honey, the former a frequent article of diet among the poorer classes in eastern lands, and the latter abundant in all that part of Palestine. I Sam. 14 : 25; Ps. 81 : 16; Deut. 32 : 13. John was a preacher of stern doctrines. He was sent to urge men to forsake the luxury and softness which so often accompany sin. It was therefore fitting that his own habits should be frugal and his life a life of self-denial.

THE CLIMAX OF JOHN'S WORK

We do not know exactly how long John continued to preach and to baptize before his work reached its culmination. It would take months, no doubt, for the news of his appearance and his message to reach the people in the more remote parts of Judea. Remember that communication was not easy then. There were no telephones, or telegraphs, or newspapers, and very infrequent and precarious postal service. Suppose John began preaching in the summer time when people could travel easily and when camping in the wilderness would be attended by no hardship. At various points up and down the Jordan River he worked, and everywhere the crowds gathered. When the preacher had won his converts, he baptized them, and they became his personal adherents, or disciples. At night there were the twinkling fires of many camps, and no doubt about each the discussion waxed warm as to just what John's coming would mean to the nation. Would the people be able to throw off the yoke of Rome? Would the Messiah's Kingdom truly come now? Would all the wonderful things which the prophets had foretold come now to pass? Read especially Isa. 65 : 17-25; Ezek. 34 : 25-29.

This was the situation when one day, perhaps six months after John began to preach, there came a young Man to listen to John's sermon. Other young men had come. He had already a fine company of the best young men of the nation as his disciples. But there was something about this young Man that was different. When, after the sermon, this young Man appeared among those who sought baptism at John's hands, John seemed to know that he was some great One. He said, "I have need to be baptized of thee, and comest thou to me?"

It was his Cousin, Jesus, the Son of Mary, of Nazareth in Galilee. John knew enough of the life of Jesus to realize that he had lived a perfectly pure and sinless life.

Jesus overcame John's objections and they went down into the water together and Jesus was baptized. This marked the culmination of the preparatory mission of John. He had been sent to introduce Jesus. He had now done this and his star from this time on waned until it set in Herod's prison. For Jesus it was Inauguration Day! How did God the Father reveal his sympathy with the work of Jesus on this occasion? What other sign was there that Jesus was the Chosen of God and accredited for his mission?

From this time on Jesus occupies the center of the stage and John, who had been a very important figure up to this point, yields place to his Master.

THE VALUE OF JOHN AS A LIFE TEACHER

1. Here was a man sent by God to do a definite task. He did it with all his heart. He was afraid of nothing except failure in duty. His earnestness and devotion are examples to us all. John was not the only person "sent from God." God sends us all on his errands. They may be important or not, from the viewpoint of men. But God counts them all as important, and we ought so to consider them because they are God's errands.

2. Here was a man who was not spoiled by success. This comes from realizing that our lives are being used by God. Whatever success we may have is therefore due to God. And failure? There can be no failure of a life which is given to God. What a foolish thing is conceit! "I am a self-made man," said one man to another. "Are you boasting, or apologizing?" asked the other. The fact is that no successful life is self-made. It is only failure that is self-made.

3. Here was a man, also, who, when he had grown powerful and influential, was willing to step aside and allow another to succeed him in the popular favor. John was greatest when he said, "He must increase, but I must decrease." To feel that others are brighter than we, to call attention to

others' excellencies of character or ability, is modesty of a peculiarly rare sort. Yet this was the sort of man of whom Jesus said, "There hath not arisen a greater than John the Baptist."

THE LESSON'S WORDS AND PHRASES

1. The beginning of the gospel. "Gospel" means "good news," and here, the good news of salvation by Jesus Christ. Each Gospel writer has his own way of beginning the story of Jesus. Matthew and Luke begin with the birth of Jesus. John looks back into eternity. Mark begins with the Baptist's preparation for the active ministry of Jesus. **The Son of God.** Mark is under no misapprehension as to who his Hero is.

2. As it is written. He finds in the holy prophets warrant for the preparatory work of John. Mal. 3 : 1; Isa. 40 : 3. Jesus himself, Matt. 11 : 10, applies this prediction to the work of the Baptist.

3. The voice. After four centuries of prophetic silence a "voice" was heard. **Make ye ready.** As highways were made for the approach of a king. All difficulties were removed. So John prepared "the way" for Jesus.

4. John came. Connect this with "as it is written." John came in fulfillment of the prophecy. **Who baptized . . . and preached.** In this way, preparing for the Lord. **In the wilderness.** An uninhabited region west of the Dead Sea. **Baptism of repentance.** A baptism which expressed repentance and promised it. **Unto remission of sins.** When their baptism really was the sign of true repentance, then God forgave their sins.

5. All the country. That is, all the people of the country. **Confessing their sins.** And so receiving God's "remission," or forgiveness.

7. And he preached. Proclaimed as a herald. **He that is mightier than I.** Referring to the Messiah who was coming. **The latchet of whose shoes.** A picturesque way of proclaiming his inferiority.

8. The Holy Spirit. One of the many gifts of Jesus to men was the Spirit. John singles it out here, referring to the Day of Pentecost.

9. Jesus came . . . and was baptized. Mark relates this important event very briefly, because his main purpose is to come quickly to the heart of Jesus' ministry of healing and power.

10. He saw the heaven's rent . . . and the Spirit. God's testimony to the Son in two signs, the dove and the voice. This was the public recognition of Jesus and the beginning of his ministry.

11. In thee I am well pleased. This refers to the satisfaction which the Father took in Jesus the Son before his incarnation.

FOR INTERMEDIATE PUPILS

1. What made the appearance of John the Baptist so welcome to the Jewish people?

2. How did they know that there was "a good time coming"?

3. Find in the Old Testament one familiar prophecy about Jesus.

4. Of what did John's work mainly consist? What did John's baptism mean?

5. What shows the success of John's work? What different classes of people were in the crowds?

6. What did John the Baptist look like? What was his food? Why did he wear such rough clothes and eat such simple food?

7. Describe the baptism of Jesus by John. What did John see that was unusual? What did he hear?

8. What happened to John after Jesus came?

9. Who "sent" John into the world? Who sent us? Has each of us something definite to do for God?

10. What do you think is the most attractive trait of John the Baptist?

The Intermediate Catechism

Q. 1. What do we most need to know?

A. We most need to know what God would have us believe and do.

Q. 2. Where do we best learn what God would have us believe and do?

A. We best learn what God would have us believe and do in the Bible.

FOR SENIOR STUDENTS

You are beginning again the study of the life of Jesus. Try to study these lessons not only to refresh your memory about the facts of Jesus' life, but also to renew your own allegiance to his person. Try to find in each lesson some one truth to practice during the week.

1. Just what did John do to prepare the way for Jesus?

2. How does each of the four Gospels begin the story of Jesus?

3. Why do you think Mark began with Jesus' ministry rather than with his birth?

4. How do you explain the immediate and remarkable success of John's preaching?

5. What does the phrase "baptism of repentance" mean?

6. What was the meaning of Jesus' baptism with reference to his mission?

7. Study John as an example for Christians to follow. Note his earnestness, his loyalty to Christ, his unselfishness, his fearlessness.

8. Would you call his life a failure?

The Shorter Catechism

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

JESUS BEGINS HIS WORK

The Golden Text—"Repent ye, and believe the gospel."—Mark 1: 15.

TEXT OF LESSON, MARK 1:12-20

COMMON VERSION

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Sa'tan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Gal'i-lee, he saw Si'mon and An'drew his brother casting a net into the sea: for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zeb'e-dee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zeb'e-dee in the ship with the hired servants, and went after him.

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12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

14 Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

The Time—January, A. D. 27 to May, A. D. 28.

The Places—Desert of Judea, Galilee, Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, January 7	Jesus Begins His Work	Mark 1 : 12-20.
Tuesday, January 8	Jesus' Baptism and Temptations	Matt. 3 : 16 to 4 : 11.
Wednesday, January 9	Jesus Tempted as We Are	Heb. 4 : 14 to 5 : 9.
Thursday, January 10	The Work of Jesus Foretold	Isa. 42 : 1-8.
Friday, January 11	Jesus and His First Disciples	John 1 : 35-47.
Saturday, January 12	Jesus Calling His First Helpers	Luke 5 : 1-11.
Sunday, January 13	Jesus' First Miracle	John 2 : 1-11.

A YEAR OF GREAT BEGINNINGS

One whole year elapsed between the time of the first incident of this lesson and the last incident. Lives of Christ call it the "Year of Obscurity." But in using that term we must remember what kind of obscurity it was.

The preliminary period of any work is just as important as any other period. The builder must clear away the rubbish, collect his workmen, draw his plans, and organize his task before he can erect a timber. There must be a period of obscurity before the period of active construction. The point is that the period of obscurity is not necessarily unimportant. On the contrary, all the later work may depend upon what is being done in an unobtrusive, unseen way.

This is the fact with the year of Jesus' life covered by the verses of our lesson. We may see the results of it in all the later months of his ministry.

THE TEMPTATION

Mark, the author of this Gospel, does not give much space to the earlier portion of Jesus' life. Matthew and Luke go into the details; Mark simply tells us that Jesus was tempted, that he was victorious over the tempter, and that the angels ministered unto him.

Why do you suppose this was? When Mark

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wished to do so he could go into great detail. May it not have been because he had a different purpose in writing? May he not have been so interested in the active part of Jesus' ministry, in what he actually did for people, that he determined to omit lengthy descriptions of all else? Suppose that he was a man of action himself, and was writing the story of Jesus for people who prized mighty works, and who were likely to be moved by the story of a man who had done things greater than anyone else who ever had lived. If so, this writer would not be so concerned to tell of the spiritual struggle with the Tempter as with the results of that struggle.

So we have only a brief record of the temptation, but it is enough to teach us its great lessons.

Notice that the temptation occurred just after the baptism of Jesus. Men are most liable to temptation just after some uplifting experience. So the Evil One brought his most seductive suggestions to Jesus at just the moment when he was exalted with the spirit of consecration to his great work, and when they would be most likely to find a lodging in the breast of the Master.

Notice, again, that the temptation was not a sudden and single suggestion, soon made and soon over, but that it continued all through the forty days. Hungry and weary and alone, except for the presence of his Father, our Saviour endured the trial. Weariness often wears down our resistance. Physical suffering will often cause us to fall when a perfectly poised and well body would have enabled us to stand firm.

Notice, again, that he was with the wild beasts. This enhanced the horror of the scene. Added to loneliness and hunger and the forbidding character of the natural scenery, for this was a wilderness, was the danger from wild beasts.

Once more, notice that, though no man was there to cheer and to aid him when the agony was over, his sufferings were watched in heaven with sympathy and concern, for when his trial was past, the angels came and ministered to him. We can be sure that we never struggle alone; every battle which we wage with temptation has angelic witnesses who sorrow over our failures and rejoice for our victories.

What Did the Temptation Mean?

1. It meant that the Evil One recognized that a great blow to his power was about to be struck.
2. It meant, again, that our Saviour was subject to temptation as we are.
3. It meant also that our Saviour was proof against the Tempter's wiles, and so his saving mission was assured.
4. It meant that he defeated the Tempter for us, too, so that since that time no one ever need yield to Satan. When we pray for help in Jesus' name, Satan is powerless to harm us in any way.

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JESUS TEMPTED IN THE WILDERNESS

JESUS GOES INTO GALILEE

After the temptation Jesus returned to the Jordan, where John was still baptizing, and afterwards journeyed to Galilee, probably remaining for a time in Nazareth. At the passover time of this year he went down to Jerusalem where he cleansed the Temple and performed many miracles. His disciples also baptized people in token of their belief in Jesus as Messiah.

Jesus' work was not, however, favored by the Pharisees who were the ruling class in Jerusalem and he saw that his ministry must be carried on chiefly among the people of Galilee. It would not be profitable, and it would

perhaps be dangerous, to remain longer in Judea. Though Herod, the king who had put John the Baptist in prison, was ruler also over Galilee, Jesus would not be so exposed to his interference there as he was in Judea.

Jesus came preaching the gospel of the Kingdom of God. This means that he announced to the people that God was now going to set up his Kingdom. You will find in later chapters of Mark, as also in Matthew's and Luke's Gospels, many allusions of Jesus to the Kingdom; how people could enter it; what its methods of growth were; and what the conduct of members of the Kingdom should be.

Briefly, the Kingdom of God is the company of people who acknowledge Christ as King.

Try to realize something of the meaning of this entry of Jesus into Galilee with his wonderful new gospel. What he came to announce would open up a new world to these needy people. To use the prophet's phrase, they were as people sitting in darkness. Now they were to see the light. Not only were they about to hear good news about God, but they were to receive evidences that it was true. Jesus began in Galilee a ministry of healing and comfort which affected multitudes of people. He healed those who were sick, he cast out demons, he raised the dead. Everywhere he went he brought joy and blessedness.

Jesus always brings blessedness wherever he comes. The invitation which he gave in Galilee he gives to the whole world: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

THE FIRST DISCIPLES

How encouraging it must have been to Jesus to find at the very first some who were ready to come into the Kingdom and take him as King! These men had seen Jesus before, and had accepted him as the Messiah. John 1 : 35-42. John the Baptist had pointed Jesus out to them as the Lamb of God, and they had taken him to be their Saviour from sin and the Redeemer of their people.

So now, when he came to their home in Capernaum they were ready to receive him and to obey him as King over their lives.

Fishing was a common occupation about the lake of Galilee. Is it not interesting that Jesus called John and Simon Peter in terms of their own occupation? He called them, it is true, to leave all in following him. They were to become "fishers of men," that is, they were to become evangelists seeking to find and to bring men to Christ. But do you not think that Jesus likewise calls all men in terms of their own occupations? He calls the fisherman to use all the skill he has learned in fishing in the service of Jesus. He calls the merchant to put his experience in selling goods to use in handling the greatest "selling proposition" on earth, that is, in introducing the gospel to men. He calls the teacher to use his gifts of teaching in imparting the wonderful truths of the Bible to men. He calls every worker to employ all the gifts and all the experience which he uses in his chosen calling to further the interests of the Kingdom of God.

And how quickly and whole-heartedly they obeyed! Never a thought of the hardship or of the suffering it might mean! They had learned already in their short acquaintance with Jesus to trust him and to give their lives absolutely into his keeping. Whatever he asked they knew would be right for them to give.

Four men were now enlisted in his service, entered in his school. Henceforth he would not be alone on his journeys. You will remark the presence of these four in almost every critical time of Jesus' life. What a joy it must have been to them afterwards to reflect that when he called they obeyed without hesitation! There was satisfaction, also, in having been the first to hear his summons and to heed it.

THE LESSON'S WORDS AND PHRASES

12. Straightway. After the baptism. **The Spirit driveth.** All the life of Jesus was under the guidance of the Holy Spirit. Here "driveth" indicates the yielding of the spirit of Jesus to that guidance. **Wilderness.** An uninhabited place. This crisis must be met alone.

13. Forty days. The temptation continued during all this time. Probably the specific temptations described in Matthew and Luke took place at the end of the period. **Tempted.** Definitely urged to do evil, or the will of Satan. **Angels.** "Angel" means "messenger"; here the angels were the ambassadors of heaven, sympathetic with Jesus' trial.

14. John. John the Baptist. **Delivered up.** Put in prison by Herod for his courageous denunciation of Herod's wicked life. **Galilee.** The most northerly of the three provinces into which Palestine was divided at this time. **The gospel of God.** The good news which comes from God.

15. The time is fulfilled. The season which God had prepared and promised was at hand. **Repent ye.** God had done his part; he waited now for his people to do theirs. **Believe in the gospel.** Believe that God's promised time had arrived. Later they would come to faith in Jesus as God's Son.

16. Sea of Galilee. The inland lake otherwise called Tiberias, or Gennesaret. **Simon and Andrew.** The same men whom Jesus had called to follow him in John 1 : 40, 41. Now they were called to leave all. Simon and Andrew were the sons of Jonas, from Bethsaida, now residing in Capernaum.

17. Fishers of men. Using the same skill and courage and industry in working for men as they had used in their calling as fishermen.

19. James . . . and John. Partners of Simon and Andrew. James and John were mending their nets, while Simon and Andrew were actually fishing. The other Gospel writers give a more extended account of the interview, but with the same result.

20. Straightway. A favorite word with Mark,

used three time in this one lesson. **With the hired servants.** These men were not of the poorest class, but were able to have servants.

FOR INTERMEDIATE PUPILS

1. Name some of the events which took place between the last lesson and this lesson.
2. Why do you suppose Mark did not go into so much detail as the other evangelists do, in his story of Jesus?
3. What phase of the temptation interests you most?
4. How does it help us in temptation to know that Jesus underwent temptations, too?
5. Why did Jesus go into Galilee at this time?
6. What were the names of the first men whom Jesus called to leave all to follow him?
7. What lesson can you learn from the willingness of these men to obey Jesus?

The Intermediate Catechism

Q. 3. What is the Bible?

A. The Bible is the Word of God, a collection of books, written by men who were guided by God to teach us about himself and his will.

Q. 4. How is the Bible divided?

A. The Bible is divided into two parts: the Old Testament containing thirty-nine books and the New Testament containing twenty-seven books.

FOR SENIOR STUDENTS

1. How long was the period between the baptism of Jesus and the call of the four at the sea of Galilee?
2. Why do you think the temptation of Jesus occurred so soon after his baptism? Do you think that the Evil One was frightened at the coming of Jesus?
3. Read the lesson comment on "What Did the Temptation Mean?" and reproduce the thought in your own words.
4. Explain Mark's apparent haste to reach the active ministry of Jesus, in his account of Jesus' life.
5. Tell why Jesus could not continue his work in Judea.
6. Show what Jesus meant in calling the disciples to be "fishers of men." Would he have called a teacher in the same terms? Or a soldier? What words would he probably have used?
7. What is the first duty of the man whom Jesus calls into his service?
8. Suppose the call means sacrifice or hardship, what then?

The Shorter Catechism

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Lesson III—JESUS AT WORK

The Golden Text—"I must work the works of him that sent me, while it is day."—John 9 : 4.

TEXT OF LESSON, MARK 1 : 21-34

For entire lesson, see Mark 1 : 21-45.

COMMON VERSION

21 And they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they

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21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with

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questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

authority he commandeth even the unclean spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.

29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

The Time—Spring, A. D. 28. **The Place**—Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, January 14	Jesus at Work in Capernaum	Mark 1 : 21-34.
Tuesday, January 15	Jesus at Work in Other Towns	Mark 1 : 35-45.
Wednesday, January 16	Jesus Going About Doing Good	Acts 10 : 34-43.
Thursday, January 17	Jesus Anointed to Heal and Save	Luke 4 : 14-22.
Friday, January 18	Jesus Healing a Leper	Luke 5 : 12-16.
Saturday, January 19	Jesus Giving Rest	Matt. 11 : 25-30.
Sunday, January 20	Gratitude for His Benefits	Ps. 103 : 1-13.

GREAT BEGINNINGS

Mark has now cleared the ground for his structure. As we have seen he has set out to tell the story of the mighty deeds of the great Wonder-worker. At the first verse of this lesson he plunges into the real story. And what a story it is! Marvelous cures of sick people, lame people, blind people, demoniacs, lepers; exhibitions of power over nature, as when Jesus stilled the storms and walked upon the water; bringing the dead to life again; rousing the people to a pitch of enthusiasm such as they had never before known; awakening the hatred of the envious and wicked rulers; all these elements are prominent in the story of the divine Hero which Mark is about to relate.

JESUS AS A TEACHER

On the Sabbath Day Jesus went into the place where the people were accustomed to meet for religious instruction and took his place without question as an authorized teacher of the people. The synagogue was the place where the people heard about God and his Law. The authorized place of worship and sacrifice of the Jews was in Jerusalem, many miles away. They could go there only occasionally, so that it was necessary that they should have some place of more frequent meeting. So, in every town, gathering places, or synagogues, were established for this purpose. They corresponded to our Sunday schools, excepting for the fact that everyone, young and old, went to the synagogue.

How surprised the people must have been to see this young man arise in his place and begin to speak to them as the scribes ordinarily did. But as they listened, they soon saw that he was no presumptuous youth, vain of his knowledge and ability in elocution.

They listened first in curiosity, then with growing interest, then in wonder, and finally in complete acceptance of what he said. Mark does not here tell us what Jesus taught them in these first addresses. We can be sure that he told them about the heavenly Father and his love, about the new Kingdom which he was going to establish, and about the need of living pure and true lives before God. Perhaps in the Sermon on the Mount as given in Matthew, chs. 5 to 7, we may have a sample of the kind of things Jesus said at this time.

But it seems to have been not so much what Jesus said that impressed these people of Capernaum, as the way he said it. The scribes who ordinarily taught them the meaning of the Word of God, did

not give their own opinions, but simply rehearsed what great teachers in the past had thought. They did not speak "with authority." The chief thing about Jesus' teaching was just this feature, that he taught as if he had the right to interpret God's will.

And when we come to think of it he did have the right to do it, for it was his own will of which he was telling them the meaning. James Whitcomb Riley has had a great many interpreters who have read his poems to the delight of large audiences. But when Mr. Riley himself read his poems, great crowds hung upon his words, and laughed and cried as the poet brought out his meaning in his own wonderful way.

Do you not think that this was why the words of Jesus so profoundly impressed the people? It was God's Son reading God's Word.

THE VICTORY OVER THE DEMON

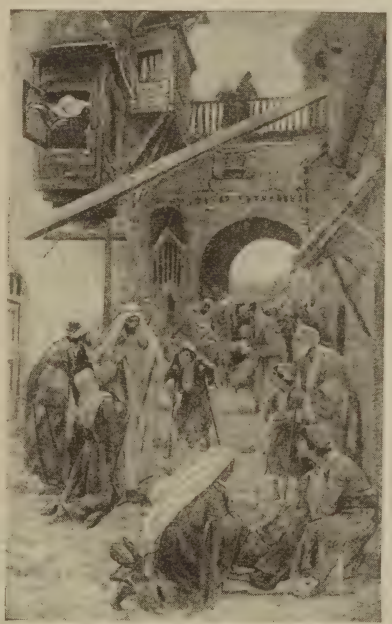
The poor wretch in v. 23 was the victim of the Evil One. In the time of Jesus, Satan seems to have been able to take possession of the bodies of certain persons and to make them do his will. It may have been that they had yielded to sin, having violated their consciences so outrageously that they were no longer able to do right, but must do the will of the Devil. These Jesus delighted to free from their sins.

This man had an "unclean" spirit. He probably was addicted to vile sins as a result of the demon's possession of him. He had given way to evil so completely that now his personality was dominated by the demon.

It was the demon that spoke through his lips, saying, "What have we to do with thee?" The demon recognized his Master and knew that he had to obey "the Holy One of God."

But "Jesus rebuked him," and set the man free from his slavery. In spite of the resistance of the demon he was forced to give up his command of his victim.

We do not in our day know instances of the possession of men by Satan. But in some cases sin seems so to have conquered men that they are no longer themselves. Their natures have been changed, all their good impulses have been rooted out. But Jesus loves to set such men free. No power of Satan is too great for him to break, though his power alone can do it.



William Hole

JESUS HEALING THE SICK

"And he healed many that were sick with divers diseases."

THE COMING OF JESUS TO THE HOUSE OF SIMON

This cure of the demoniac made a great stir. Not only Capernaum but "all the region of Galilee" was full of the fame of Jesus. Such cures, wrought with such complete confidence and success, were unknown, and the Man who could work them became speedily the most talked-of Person in the country. The people recognized that a new Teacher had come. His miracles had filled them with expectation. If he could do this, what other mighty deeds might he not do?

They had not long to wait. Before the day was over, other wonders were added to the record.

We have studied the incident at the lake in which the two pairs of brothers were called to follow Jesus. All four men were with Jesus in the synagogue no doubt, marveling at the great power of their new Master. When the meeting was over, Jesus went home with Simon for needed rest and refreshment. But Simon had attended church that day with a great sorrow on his heart. His wife's mother was very sick with a fever. In those days of medical ignorance fever naturally caused great apprehension. No one knew of what dreadful disease it might be the symptom. Doctor Luke knew enough about medicine to call this "a great fever." Luke 4 : 38.

What joy it must have given to Simon and his family to see Jesus, as soon as he had been told of the trouble, go straight to the sick woman and lift her up! The fever left her and her skin became cool and moist, and, most wonderful of all, she suffered none of the weakness which fever always leaves behind it. She was entirely well, so that she could go about her duties and "minister" unto them. What a thanksgiving dinner that must have been!

SABBATH EVENING IN CAPERNAUM

The news of Jesus' presence and power spread through the city. Every person evidently argued, "If he can cure others' dear ones, why not mine?" So the streets that evening began to throb with life.

Little processions appeared as if by magic in all parts of the city: lame men being helped along by eager wives and children; blind men being guided through the crowds; mattresses on which lay those too weak to go alone being carried by the strong and willing arms of friends; demoniacs, the shame and sorrows of their families, being led, perhaps by force, and all going in the same direction, to the house of Simon where the new Teacher was lodging. It was the Sabbath, but after sunset the vigilance of the Law was relaxed so that burdens might be carried.

When they came to the place they found that their dearest hopes were not too high. Jesus cured them all. In the presence of an audience composed of all the citizens of the place, he rewarded the faith of everyone who came, or brought another to his presence. Doctor Luke, who, we may well believe, would not be too credulous in matters like this, says, "He laid his hands on every one of them, and healed them."

And what these poor sick people discovered has been confirmed in the history of the world. No one has ever found a case of human need too bad for Jesus to help.

"At even, when the sun was set,
The sick, O Lord, around thee lay;
Oh, in what divers pains they met!
Oh, in what joy they went away!

"Once more 'tis eventide, and we,
Oppressed with various ills, draw near:
What if thy form we cannot see;
We know and feel that thou art here.

"Thy touch has still its ancient power;
No word from thee can fruitless fall:
Hear in this solemn evening hour,
And in thy mercy heal us all."

THE LESSON'S WORDS AND PHRASES

21. Into Capernaum. From the lake where he had called the fishermen. **Straightway.** At the first opportunity, probably on the next Sabbath. **Taught.** Anyone who had any reputation as a teacher could speak.

22. Were astonished. Both what he said and his manner were unusual. **Authority.** The right.

23. With an unclean spirit. Literally "in" an unclean spirit, in his power. Distinguished here and elsewhere from every kind of sickness.

24. What have we to do. That is, what have we in common. **To destroy us.** Plural because the demon is speaking, and representing all demons who have entered men. **I know thee.** The demons recognized Jesus as Messiah, sent to destroy the rule of Satan.

25. Come out of him. The command rebukes the demon, and saves the man.

26. Tearing him. Malicious to the last.

27. They questioned. The natural result of such a miracle. **What is this? a new teaching!** Note the vivid style showing the surprise of the people.

29. The house of Simon and Andrew. In Capernaum, though they had formerly lived in Bethsaida. John 1 : 44.

30. Straightway they tell him. Naturally after the cure of the demoniac.

31. Took her by the hand. One of many ways employed by Jesus in the cure of disease. **The fever left her, and she ministered.** Showing the completeness of cure.

32. At even. The Sabbath was past and they were free to bring the needy ones.

34. Suffered not the demons to speak. He did not desire their confession of his divinity. He wanted willing, not unwilling, confessions.

FOR INTERMEDIATE PUPILS

1. What was the work which Jesus began in this lesson?
2. What made Jesus' teaching so welcome to the people?
3. If Jesus customarily went to the house of God, can you think of any reason why we should not go?
4. This man had an unclean spirit; how does the Devil's power affect men to-day?
5. Is there any part of the universe in which Jesus is not all-powerful?
6. What was the effect of this miracle?
7. Simon Peter took his trouble to Jesus. Is there any better way now?
8. Describe the scene in Capernaum on that Sabbath evening.

The Intermediate Catechism

Q. 5. What does the Bible teach about God?

A. The Bible teaches that God is our heavenly Father who made all things and rules over all in wisdom and righteousness and love.

FOR SENIOR STUDENTS

1. What did the people mean by saying that Jesus taught with "authority"? What authority did he have?
2. What was the purpose of the synagogue?
3. Explain why it was that the cure of the demoniac made such a sensation.
4. How do you think the cure of one of his own family affected Simon?
5. Write an imaginary account of a Capernaum family where there was a little lame girl, on that Sabbath evening.

The Shorter Catechism

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

JESUS FORGIVING SIN

The Golden Text—"The Son of man hath power on earth to forgive sins."—Mark 2 : 10.

TEXT OF LESSON, MARK 2 : 1-12

COMMON VERSION

1 And again he entered into Ca-per'na-um after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

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1 And when he entered again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), 11 I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

The Time—Early summer, A. D. 28. **The Place**—Capernaum.

DAILY HOME READINGS

Date	Title	Reference.
Monday, January 21	Jesus Forgiving Sin	Mark 2 : 1-12.
Tuesday, January 22	The Blessedness of Forgiveness	Psalm 32.
Wednesday, January 23	A Forgiven Son	Luke 15 : 11-24.
Thursday, January 24	Forgiven Much	Luke 7 : 41-50.
Friday, January 25	Forgiveness and Cleansing	I John, ch. 1.
Saturday, January 26	The Scarlet Made White	Isa. 1 : 2-6, 16-18.
Sunday, January 27	Forgiven to Serve	I Peter 1 : 13-23.

TOURING IN GALILEE

After the great Sabbath in Capernaum about which we studied in the last lesson Jesus announced to the disciples the policy of work which he proposed henceforth to follow. Simon and others came to him telling him that all men were seeking him, and suggesting that he ought to give himself to ministering to them more extensively. But Jesus replied that his purpose was to preach in other villages of Galilee. His motive seems to have been

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to carry the good news of the approaching Kingdom of God into as many places as possible. When he entered a village he would go into the synagogue and teach the people, and afterwards heal the sick and cast out the demons which tortured certain ones, and then pass on to another village.

He was accompanied on such tours by the disciples whom he had gathered. He would probably add to the number of these at each place. They would proceed, on foot no doubt, from place to place, buying their food at the shops in the towns which they entered, stopping overnight at the homes of hospitably inclined persons whose sick Jesus had healed, or who accepted the message of truth which he brought.

This was the way in which Jesus published to Galilee the fact that the Messiah had come. He did not at first claim to be the Messiah, but allowed his works to speak for him. He went on several of these tours of which we have knowledge. The first tour took place just after the Sabbath at Capernaum, and lasted for some weeks, after which Jesus returned again to Capernaum.

HOME AGAIN

Jesus had now moved his residence from Nazareth to Capernaum. We suppose that Joseph had died before the ministry of Jesus began, and that perhaps his sisters had married and remained in Nazareth. Hereafter we hear only of his mother and brothers who were with him in Capernaum. No doubt they had a home there to which Jesus returned after each of his journeys for rest and refreshment. But he would be welcome in the home of Peter or of any of his friends whom he had attached to himself as disciples. Capernaum had come to realize what a wonderful Person he was and the whole city was glad to welcome him.

THE FOUR FRIENDS

The news of Jesus' return spread quickly, and soon people began to gather. Those who had heard him before wished to hear him again, and those who were unable on his previous visit to come into touch with him were determined this time not to lose the opportunity. Sick persons cured on his former visit were anxious to give him their grateful thanks, and those who had not availed themselves of his power at that time were longing for the chance to be healed as their neighbors had been. There was a poor paralytic living in Capernaum whose friends saw in the return of Jesus a great opportunity. Maybe they had to persuade him that there was hope for him. Maybe he prevailed upon them to take him. At any rate, while Jesus was speaking to the great crowd that had gathered in the house and about it, suddenly there was a commotion and an unlooked-for interruption.

They looked up and saw the roof being uncovered. It was no doubt a roof made of rough tiles which might easily be removed. Through the hole that was made they could see the anxious yet determined faces of four men peering down. Presently the aperture was darkened by a large, unwieldy object, and before they knew what was happening a rude bed, or pallet, was being lowered into the room, right in front of the Master. Surprise, and perhaps indignation, was upon the faces of most of those in the room. Who would thus interrupt the speech of the great Prophet? They soon realized what had happened. The men who had brought their friend, having been unable to gain admission through the door on account of the crowd, had carried him up an outside stairway to the roof. They were not to be balked. Having started out to help their friend, they would not allow anything to stand in the way of their purpose. What splendid determination! They make us ashamed of our weak and spasmodic efforts to help our friends to Jesus.

FAITH'S REWARD

When Jesus saw their faith, he said to the sick man, "Thy sins are forgiven." No matter how angry and outraged others may have been at the intrusion of these zealous friends with their helpless burden, there was One who was glad to see them. It was just the sort of response for which Jesus had been looking.

But what he said must have seemed to the men a little bit strange. Here they had brought a man for healing and the Teacher offered him forgiveness. And certainly the offer was resented by the scribes, those experts of Judaic theology who were always watching for some ground of complaint against Jesus. "Who can forgive sins but one, even God?" they said. It seemed to them blasphemy for Jesus to claim to do something which only God could do. They had not realized that Jesus did claim to be the Son of God. Even here he made no answer to that part of the complaint. He simply proceeded with the cure. He did not say that he was God, but he claimed power to forgive sins, and, as a proof of it, he cured the man and sent him rejoicing to his home. It was an implied claim to be God and anyone who desired could find in the incident proof of Jesus' divine nature and power.

THE GREATER INCLUDES THE LESS

For the four friends and for the sick man, too, there was a great lesson in the incident. They no doubt were surprised at the way in which Jesus dealt with the man's trouble. "Thy sins are forgiven." What a curious way of speaking when they had brought their friend to be cured of his sickness! But what he taught them was this: that the power to forgive sins was a much greater power than the power to heal; that the gift of forgiveness was a much greater boon than mere wholeness of body. He taught them, and us, by this incident, that there is no need of man, even the greatest need, that Jesus cannot meet.

And certainly forgiveness is the greatest need of

man. For a child of God there is no greater calamity than to lose his Father's confidence, than to be out of harmony with his Father, than to be living contrary to the Father's will and in neglect of the Father's love. And there is no greater need for a child of God than to have his sins of neglect and of opposition and of self-will pardoned, and to be restored once more to the Father's favor.

So, when Jesus made this answer to the friends, he simply did more than they asked. They had asked for a temporary blessing; he gave them an eternal boon. They had asked for bodily healing; he gave them that, but in addition he cured the man's soul. They asked for bodily strength for their friend, that he might once more move among men and take his place in the world. Jesus gave him access to the communion with all good people, with saints on earth and in heaven. He admitted him to the fellowship of the Father's house. God has a way of giving to his people who ask in faith, more than they ask.

THE IMPRESSION OF THE MIRACLE

We have remarked upon the complaints of the scribes when Jesus claimed to forgive sins. This was the beginning of the opposition with which they pursued Jesus from this time on. Side by side with the enthusiastic attitude of the common people all through his Galilæan ministry, there was this spirit of objection and of jealous complaint, like a deep and threatening undertone. We are never allowed to forget that one day, when the spite and ingratitude of men had their way, the cross would end his loving ministry.

But the people were amazed at the miracle. They glorified God and expressed their surprise and wonder at the marvelous thing which they had seen.

THE LESSON'S WORDS AND PHRASES

1. Into Capernaum. After the first circuit in Galilee Jesus returned to Capernaum as headquarters. **After some days.** No more definite statement of the duration of this journey is obtainable. **In the house.** Where he lodged, possibly his mother's.

2. No longer room. This shows the gradual gathering of the crowd. **About the door.** The vestibule leading to the large room was full. **Spake the word.** That is, the customary message about the coming of the Kingdom of God.

3. They come. Certain ones come, the four friends. **Borne of four.** Carried by four men, one at each corner of the mattress, or pallet.

4. They uncovered the roof. Luke says what these words imply, that they went up on the housetop. Luke also says that they let him down through the "tiles," which shows us how it was possible to break up the roof.

5. Their faith. The faith of the four men. **Thy sins.** There is nothing to show that the man's sickness was the result of special sin. But Jesus saw that he needed spiritual as well as bodily healing.

6. Scribes. The authorized expounders of the Law. They had sought places to criticize.

7. Why doth this man thus speak? he blasphemeth. If Jesus had been merely a man it would have been blasphemy.

8. In his spirit. It was a supernatural knowledge of their thoughts.

9. Which is easier. Contrary to their thought, the granting of forgiveness made more demand upon his power than the healing of the man's body. Jesus proved it by doing what they thought was the harder thing.

10. The Son of man. Jesus' favorite designation of himself. The Messiah, who bore a special relation to humanity. **Hath authority . . . to forgive.** The claim that involves deity.

11. Take up thy bed. The miracle was clear. He came a burden on others. He went able to bear a burden.

12. We never saw it. Jesus had brought a new state of things into being.

FOR INTERMEDIATE PUPILS

Three scenes rise up before our imagination in this lesson: The crowded room of the house before the sick man came; the home of the sick man when his friends came hurriedly to carry him to Jesus; and then the sensational interruption of the meeting by the lowering of the man, bed and all, into the company. Try to picture each of these scenes.

1. What made the crowd gather at the lodging of Jesus?

2. What sort of things do you suppose he was saying to them?

3. What quality of these four friends seems to you most admirable—their devotion to him, their persistence, or their unselfishness?

4. There were four friends, each carrying a corner of the pallet. What would have happened if any one of them had been unwilling, or had lost courage? In Christian work does each of us have to carry a corner of the bed on which the sick old world is lying, as we bring it to Jesus?

5. What claim did Jesus make in telling the man that his sins were forgiven?

6. How did he prove that he had the right?

7. Has he still that right? What is the greatest need of men to-day?

The Intermediate Catechism

Q. 6. Is there more than one God?

A. There is only one God, the living and true God; yet in three persons, the Father, the Son and the Holy Spirit.

FOR SENIOR STUDENTS

1. Study this lesson as throwing light on the person and work of the Messiah. The Jews were looking for a Messiah who should deliver them from one kind of bondage. What kind?

2. From what kind of bondage according to this lesson did Jesus come to rescue men?

3. Which is the worst possible form of human slavery?

4. In bringing men to Jesus what are some necessary qualities?

5. Some people are too far gone in sin to have much faith. Have we such faith that our faith can then help theirs?

6. What was the real reason why the scribes complained?

7. Which was easier to say with authority: "Thy sins are forgiven," or "Be Healed"?

8. What different classes of people would this miracle affect?

The Shorter Catechism

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Lesson V—JESUS LORD OF THE SABBATH

The Golden Text—"The Son of man is Lord also of the sabbath."—Mark 2: 28.

TEXT OF LESSON, MARK 2:23 to 3:5

For entire lesson, see Mark 2: 13 to 3: 6.

COMMON VERSION

2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what Da'vid did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of A-bi'a-thar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

* * * * *

3: 1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

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2: 23 And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

* * * * *

3: 1 And he entered again into the synagogue; and there was a man there who had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man that had his hand withered, Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.

The Time—Early summer, A. D. 28.

The Places—Galilee and Capernaum.

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DAILY HOME READINGS

Date	Title	Reference
Monday, January 28	Jesus Lord of the Sabbath	Mark 2: 23 to 3: 5.
Tuesday, January 29	Jesus Worshiping on the Sabbath	Luke 4: 16-22.
Wednesday, January 30	Showing Mercy on the Sabbath	Luke 13: 10-17.
Thursday, January 31	Sabbath-Keeping Rewarded	Isa. 58: 6-14.
Friday, February 1	Preparing for the Sabbath	Ex. 16: 21-30.
Saturday, February 2	Christ and the Early Church Honor the First Day	Mark 16: 1-9; Acts 20: 7.
Sunday, February 3	In the Spirit on the Lord's Day	Rev. 1: 9-20.

THE OLDEST LAW OF GOD

God's law which requires one day of rest and worship in seven goes back to the time of the creation. The Ten Commandments were given to the Israelites at Sinai, on the way from Egypt to the Promised Land. But the language of the Fourth Commandment is different from that of all the others. How does that commandment begin? Why should God say "Remember" unless the people had known it before? We know that they did know it before from the fact that before this time they had kept it as a rest day on their march. When the manna was given for their food, they could gather it only upon six days of the week. On the seventh, or Sabbath Day, there was no manna. Ex. 16 : 16-30.

In the reasons given in the Fourth Commandment for the observance of the Sabbath Day, we find reference to its institution. God rested on the seventh day from his work of creation, and thereafter made the day sacred for man.

So we call the Sabbath law the oldest law of God. Has this law ever been repealed or revoked? On the contrary, has it not been repeated and reënforced throughout the ages?

In the history of the people of Israel we find that the Israelites were known among the other nations as a Sabbath-keeping people. So long as they kept the Sabbath they prospered, but when they neglected its observance and behaved as did other nations, they were disgraced and defeated in battle, and finally lost their home as a people.

When they were at last allowed to come back to Jerusalem, they showed their repentance by immediately reviving their Sabbath laws and setting up anew their Sabbath worship.

J. R. Wehle

"And they followed him."

THE SABBATH A NATIONAL INSTITUTION

The previous neglect of the Sabbath and the consequent punishment led the Israelites to feel that to keep the Sabbath was one of the most important things that God had commanded them to do. Next to idolatry they grew to feel that neglect of the Sabbath was the greatest sin. The whole nation was organized to exhibit and to enforce the law of the Sabbath. If a man broke this law he was immediately brought before the authorities and severely punished. Naturally there arose questions about just what work one could do on the Sabbath, and the lawyers were set to work to interpret this law. They leaned toward strictness in their interpretations. Some of their regulations were absurd and extravagant. It is said that there were thirty-nine classes of actions which were prohibited and there were elaborate rules for determining whether or not a certain action was in the prohibited classes. For instance, it was forbidden to tie or to untie on the Sabbath. A camel driver's or a boatman's knot might not be untied; but if the knot could be untied with one hand no guilt attached to the action. A woman might also tie or untie various articles of dress, or a skin of oil.

Righteousness among the Jews consisted in keeping these small rules. The more strictly one kept them, the more righteous one was. Being good was simply obeying these petty injunctions. After a while the Jews forgot to make any distinction between the Law as God had given it, and the Law as man had interpreted it. They valued the frame which man had made as much as the picture which God had given.

This was the situation when Jesus came into the world. Jesus was God's Son. It was necessary, therefore, for him to speak to them about God's Law. And what he said would be with authority.

JESUS AND THE RULERS

The rulers would naturally watch the attitude of Jesus toward the Sabbath, one of their cherished institutions, with great jealousy. The Sabbath law was given by God. If Jesus therefore came from

God, he would be strict in his interpretation and observance of the law. A controversy was bound to occur between them, for Jesus taught that the worship and service of God which did not come from the heart were of no value. The Jews, on the contrary, valued the acts of worship and service more than the motive which produced them.

As a matter of fact, the controversy had already begun. At the time of this lesson Jesus was on his way back from Jerusalem, where he had gone to attend a great feast. While there he had healed a man on the Sabbath at the pool of Bethesda and had aroused great opposition from the rulers. The man had been sick for thirty-eight years. But they did not care about that. Jesus had cured him on the Sabbath; therefore Jesus was wicked. You see how the Jews' earnestness for the Law had taken away all their feelings of pity and sympathy. Almost anyone would feel that of course it is right to make a man well, or to help him to get well on the Sabbath, but these Jews could not see things straight.

Suppose some one in your house were taken suddenly very ill on Sunday. Suppose that you went to the telephone, but suddenly remembered that on Sunday the exchange was closed. You put on your coat and hat and ran for the doctor. You rang his bell and when the door was opened, you cried, "O doctor, my mother is very ill; will you come right now and help her?" But suppose the doctor replied, "No, not to-day, this is Sunday, and we cannot do any work on Sunday." Would you not feel in such a case that the Sunday law was being misused?

THE CONTROVERSY CONTINUED IN GALILEE

Evidently the news that Jesus disregarded the Sabbath reached Galilee before he himself got there. As the company of the Master and his disciples was passing through the grainfields on the Sabbath, perhaps going only a Sabbath Day's journey to the synagogue (less than an English mile), the disciples were hungry and began to pluck the ears of grain and to bruise them in their hands and to eat them. The vigilant Pharisees, watching for some occasion against Jesus, objected. This was breaking the Sabbath, according to their interpretation of the Law. Reaping was forbidden, and by plucking the grain ears the disciples were reaping. Threshing was forbidden on the Sabbath, and what were these men doing but threshing when they separated the chaff from the kernels with their hands?

It was an absurd charge, but the Pharisees, lacking a more reasonable charge against Jesus, seized upon this. Why did they wish to convict Jesus of breaking the Law? Just because they conceived of the Law and their interpretation of it as God-given. If Jesus disregarded it he could not be God's Son, and they had made up their minds that they would not receive him as the Son of God.

THE OLD TESTAMENT ILLUSTRATION

Jesus made a clever answer to their charge. He cited an act of King David, which was parallel. The necessity of preserving human life gave David excuse to take the sacred loaves of shewbread and so to break the Law. So here Jesus argued that hunger justified him and his disciples in doing what was ordinarily not lawful. "The sabbath was made for man." It was given for the development of man's spiritual nature, and for the recuperation of his physical body. But food is as important to man as rest. Indeed, a man cannot rest when he is hungry, neither can he worship profitably until his body is fed.

Why is it that this answer of Jesus does not justify us in working for our daily bread on the Sabbath or in engaging in all sorts of games on the Sabbath, to refresh and restore our tired bodies?

The disciples were not improvident, but could you really excuse a man for being so improvident and neglectful on the other days of the week that to get food he had to work on Sunday? In the great majority of cases men work on Sunday either because they do not themselves recognize God's law, or because they work for companies which do not recognize it.

In regard to sports on Sunday, it sounds very pitiful when we hear of a poor man who has worked so hard all the week that he has had no time to get necessary refreshment for his body. But in actual experience one finds that most of the devotees of Sunday sport play on Sunday because it is the most convenient time for companies of people to gather, both as players and as spectators. Sunday relaxation may be necessary, but the kind of relaxation which necessitates the labor and attendance of others besides ourselves is not necessary.

One misses also in the pleas for Sunday sports any adequate realization that there is a spiritual nature which needs nourishment. If the Sabbath was made for man, surely the highest part of man ought not to be neglected in the plans for its observance.

THE DISCUSSION RENEWED IN CAPERNAUM

The unfairness and prejudice of these religious rulers in dealing with Jesus is seen in their first controversies with him. Think of anyone's objecting to the healing of a sick man on Sunday nowadays! But on another Sabbath after the episode of the grainfields Jesus came into the synagogue, probably at Capernaum, according to his custom, to worship. There was a man there whose hand was withered. It is probable that he had come to find Jesus in order to be cured. The rulers, seeking some cause of complaint against Jesus, watched him to see whether he would cure the man on the Sabbath. When Jesus had made the man to stand up before them, he used him as a text from which to preach a short sermon. The questions he asked could have had but one answer. "Is it lawful on

the sabbath day to do good, or to do harm?" If they had answered they must have said, of course, "To do good." Then Jesus would have said, "Then it is lawful to help this poor man." But they were afraid of being caught, and refused to answer. So Jesus, by curing the man's withered hand, rebuked their lack of pity and sympathy as well as their unfairness.

What was the argument of Jesus here? There is a law of God which forbids Sabbath labor. But the reason for that law is that man may have opportunity to develop his spiritual life, as well as to rest his physical body. The self-sacrifice and thoughtfulness called out by acts of mercy will develop the spiritual life, so that the real purpose of the day is met even though the letter of the law is broken.

Does God mean that we should keep Sunday as a day of rest and worship now instead of the seventh day? Why? Why is Sunday called the Lord's Day?

THE LESSON'S WORDS AND PHRASES

2:23. It came to pass. It happened, or it was so. **Sabbath day.** The prominent position of these words shows why the author mentions the incident. It was the beginning of the controversy about the Sabbath in Galilee. **Grainfields.** Probably barley, which ripens in April there and is usually harvested in May.

24. Pharisees. Members of the strict party of the Jews who were very zealous for the Law. **Not lawful.** It was lawful to do this on week days, Deut. 23: 25, but since it was a kind of harvesting, the Pharisees claimed that it was illegal.

25. What David did. I Sam. 21 : 1-6. All Jews recognized that David was a good Jew. Whatever he did, others could do. **Hungry.** Showing that the disciples had been in need of food.

26. The house of God. The tabernacle at Nob. **Abiathar.** The son of Ahimelech. The passage in Samuel names Ahimelech as priest, but it sometimes happened that fathers and sons were priests together, the son aiding the father in the more arduous duties of the office. Compare the case of Phinehas and Eli. I Sam. 1 : 3; 2 : 11. **The showbread.** Or bread of the presence. Twelve loaves placed in the Holy Place of the tabernacle to symbolize God's presence among men. Lev. 24 : 5-9. **Not lawful . . . save for the priests.** But David's hunger justified the violation of the Law.

27. Sabbath was made for man. That is the purpose of the Sabbath, to minister to the highest interests of man. **Son of man is lord.** "The Son of man" was Jesus' favorite title for himself, meaning Head and Representative of men. Since he is Lord over all the interests of men, then he is Lord also over the Sabbath, which exists for man's benefit.

3 : 1. He entered. On the next Sabbath. Luke 6 : 6. **A man . . . who had his hand withered.** The right hand, as Luke says, withered by disease or accident.

2. Watched him. To see whether he would heal the man. **Accuse him.** They were seeking for possible charges against him, for they feared his influence.

3. Stand forth. Jesus made most impressive the healing and its lesson.

4. Is it lawful? According to Moses, their standard. Jesus wishes to base his action on the fundamental law that beneficial works are permitted on the Sabbath.

5. With anger. Righteous wrath at the insincerity of their attitude. **Grieved.** This shows that though Jesus was angry, he was sorry for them. God's wrath and his love are two aspects of the same thing. **Stretch forth thy hand.** Jesus asked the man to do that which would reveal the cure. The man took him at his word.

FOR INTERMEDIATE PUPILS

1. Why do we call the law of the Sabbath God's oldest law?
2. Was ancient Israel helped or hindered by keeping the Sabbath?
3. What happened to the people of Israel when they neglected the Sabbath?
4. What did Jesus mean when he said, "the sabbath was made for man"?
5. What are some of the things which you think it is right to do on our Sabbath?
6. Tell some of the things you think are wrong to do on our Sabbath.

The Intermediate Catechism

Q. 7. What does the Bible teach about God's will for us?

A. The Bible teaches that it is God's will for us that we love him with all our heart, soul, strength and mind; and that we love others as ourselves.

FOR SENIOR STUDENTS

1. What was the motive of the Pharisees in objecting to Jesus' attitude toward the Sabbath Day?
2. Why do we keep the first instead of the seventh day as the Sabbath?
3. "The sabbath was made for man." Does this excuse Sunday sports?
4. Suppose your employer asked you to work on Sunday; what would you do?
5. How does the Church help to preserve the good influences of the Sabbath?
6. To what extent is Sunday kept in your city or town?

The Shorter Catechism

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.

JESUS CHOOSES THE TWELVE

The Golden Text—"He ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3 : 14.

TEXT OF LESSON, MARK 3 : 7-19a

For entire lesson, see Mark 3 : 7-35.

COMMON VERSION

7 But Je'sus withdrew himself with his disciples to the sea: and a great multitude from Gal'i-lee followed him, and from Ju-dæ'a,

8 And from Je-ru'salem, and from Id-u-mæ'a, and *from* beyond Jor'dan; and they about Tyre and Si'don, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Si'mon he surnamed Pe'ter;

17 And James the *son* of Zeb'e-dee, and John the brother of James; and he surnamed them Bo-a-ner'-ges, which is, The sons of thunder:

18 And An'drew, and Phil'ip, and Bar-thol'o-mew, and Mat'thew, and Thom'as, and James the *son* of Al-phæ'us, and Thad-dæ'us, and Si'mon the Ca'naan-ite,

19 And Ju'das Is-car'i-ot, which also betrayed him.

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7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judæa, 8 and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. 14 And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons: 16 and Simon he surnamed Peter; 17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananæan, 19 and Judas Iscariot, who also betrayed him.

The Time—Early summer, A. D. 28. **The Place**—Near Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, February 4	Jesus Chooses the Twelve	Mark 3 : 13-19.
Tuesday, February 5	Prayer and the Choice of the Twelve	Luke 6 : 12-16.
Wednesday, February 6	The Purpose in Choosing the Twelve	John 15 : 15-27.
Thursday, February 7	The Cost of Discipleship	Luke 14 : 25-35.
Friday, February 8	Jesus' Prayer for His Disciples	John 17 : 9-21.
Saturday, February 9	The Relation Between Master and Disciple	Matt. 10 : 14-25.
Sunday, February 10	The Reward of Discipleship	Matt. 19 : 23-30.

SUCCESS IN GALILEE

The earlier verses of this lesson show how great was the sensation which Jesus made in Galilee at this time. We used the word "sensation" to describe the effect of the Baptist's work in the wilderness. But far greater was the popular enthusiasm about the ministry of Jesus in these opening days of his Galilæan work.

It is easy to read from this narrative how the crowd pressed upon Jesus. They had gathered from

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all Galilee to be with him and to bring their sick to him for healing. He had already made one circuit through the country, on which he had preached and healed. Now that the people knew about him, they wanted to be with him all the time. They were afraid that he would disappear before he had helped them. Not only the Galilæan crowds were there, but people from Jerusalem, and the country to the south (Idumæa) and to the north (Tyre and Sidon) and to the east. In fact a great gathering from all parts of the country had come to hear him and to receive his help.

There were, indeed, too many people for convenience. So Jesus was obliged to speak to them from a boat, while his hearers stood or sat on the curved shore.

Here we read the story again of the complete cure of all who came to Jesus for healing. Once again those who had evil spirits were relieved from their terrible slavery. It was not yet time to announce to the world the full truth about Jesus' person, so the demons were forbidden to make him known. Jesus wanted men to know who he was by his works. If he had been announced at the first as the Son of God, men could not have come so easily to accept him as Friend and Helper. They would have been afraid of him.

ON THE MOUNTAIN

Have you ever thought how many of the most important events of Jesus' life took place on mountains? The temptation, the choice of the Twelve, the great sermon, the transfiguration, the crucifixion, and the Great Commission—all these events are associated with mountains. Jesus liked to get away from the world of men now and again, away from his enemies and from his unwise friends, to a place where he might be alone with his Father, with perhaps only a few trusted companions to bear him company.

The mountain mentioned in our lesson was not far away from Capernaum. It was probably the Horns of Hattin, though the whole west shore of the lake was framed in mountains.

This time he went to the mountain for a particular purpose. The presence of such great crowds and their great needs of healing and of teaching, showed that from now on it was going to be impossible for Jesus to care for them unaided. It was necessary to have helpers, not casual disciples who might be with him now and then, and in the intervals go back to their homes and business, but regularly appointed and trained assistants.

Jesus had already called a number of men to his side and we may believe had watched them carefully to find which were best qualified to be his permanent helpers.

Luke tells us that when he withdrew to the mountain he spent the night alone in prayer, Luke 6 : 12, and that next morning he chose his apostles. We must believe that that night of prayer was spent in asking his Father's guidance in the important selections he was about to make.

THE TWELVE APOSTLES

Be sure that you know the names of the twelve men whom Jesus called to be his helpers. Three of the evangelists name them, though in different order. It makes little difference in what order you learn the names, but the main thing is to know them. Matthew's order is perhaps the easiest to remember. Matt. 10 : 2-4.

From a painting by C. Arnold Slade

CHRIST ON THE MOUNTAIN

We follow Mark's order. Let us see who these men were and what sort of men Jesus chose for this important task.

Simon. All the Gospels mention Simon first. All agree in making him premier in the cabinet of Jesus. From what we read of him afterwards we are sure that they made no mistake. Jesus himself afterwards gave him the place of greatest prominence among the Twelve. Matt. 16 : 18-20. He was not more gifted, probably, than others—John, for instance—but, besides being a man of profound convictions and entire devotion to Jesus, he had

gifts of leadership which made him a most valuable man. Though he was impulsive and sometimes headstrong, though he wanted his own way and sometimes determined to have it even against the wishes of Jesus, repentance was quick to follow, and little by little this big-hearted, rough-and-ready fisherman became a true follower of Jesus.

JAMES AND JOHN, the sons of Zebedee. Of James we know very little. With Peter and John he seems to have been most in the confidence of the Master, but he is never mentioned except in company with John, or with Peter and John. He was the first of the Twelve to suffer martyrdom for his loyalty to Jesus. Acts 12 : 2.

John apparently was the youngest member of the company, as he lived until the end of the first century. But in spite of his youth he was a man of wonderful insight into religious truth. He was "the disciple whom Jesus loved," John 13 : 23; 21 : 20, probably on account of his sympathetic response to Jesus' teaching. He was apparently at first a man of rather uncharitable impulses, Mark 9 : 38; selfishly ambitious, Mark 10 : 35; and of somewhat violent spirit, for Jesus called him and his brother the "Sons of thunder." Mark 3 : 17. Contact with Jesus, however, refined and purified him. His Gospel and his epistles show him to have become a man of wonderful strength and sweetness, while tradition tells us that his favorite message to the Church in his later life was, "Little children, love one another." He wrote Revelation, also.

ANDREW was the brother of Simon Peter. He was a dependable sort of person, one upon whom people relied, to whom they naturally turned for help. He seems not to have been a preacher as we never read of a sermon of his, but it was the modest, self-effacing Andrew who discovered the lad with the loaves and fishes, John 6 : 8, and it was to him that the Greeks, seeking Jesus, were brought by Philip, who apparently did not know what to do. John 12 : 22. Everyone knows that it was Andrew who brought his own brother Simon to Jesus. John 1: 40, 41. Indeed, Andrew was Jesus' first disciple.

PHILIP is not often separately mentioned in the Gospels. He seems to have been a rather unimaginative person who had to be shown very plainly the meaning of Jesus' deeper words. See John 14 : 8, 9, where he asks a rather thoughtless question. The Greeks in the passage noted above came to Philip with their request to see Jesus. His name, which is Greek, together with this fact, may give us a hint that Philip himself was a Greek.

BARTHOLOMEW is not mentioned in the Gospels except in the lists of apostles, but he was probably the same as Nathanael. Nathanael was one of Jesus' first disciples, having been, as were Peter and Andrew and James and John and Philip, a disciple of John the Baptist. Like Philip he had been looking for the Messiah and readily recognized in Jesus the One for whom he had been waiting. He was a man of prayer. Jesus called him a man worthy to bear the name Israelite. Jacob won that name in the first place because he prevailed with God in prayer. John 1 : 47; Gen. 32 : 28.

MATTHEW was the same as the publican Levi. He was a business man of standing whose life, before he met Jesus, had not been right. But after Jesus called him he followed promptly, and desired to bring all his other business friends to Jesus. Mark 2 : 13-17; Matt. 9 : 9.

THOMAS is often called "doubting Thomas." He was not so much a doubter as a pessimist. He was always sure that the worst was about to happen. He looked on the dark side of life. When Jesus gave him the proofs of his resurrection, he readily confessed his belief. John 11 : 16; 14 : 5; 20 : 24-29.

JAMES THE SON OF ALPHÆUS, AND THADDÆUS. Of these men we know little more than their names. We can be sure that they were faithful to Jesus even though their work was more obscure than that of the others. It is better to be unknown than to be notorious, as was Judas, for example.

SIMON, THE CANANÆAN. "The Cananæan" is not a place name, but means that this Simon was a member of the sect of the Zealots, a company of revolutionary patriots who had organized several unsuccessful revolts against the Romans. It shows the courage of Jesus that he was willing to call this dangerous man into his company.

JUDAS ISCARIOT. "Iscariot" is not part of Judas' name, but indicates the place from which he came, probably meaning " man of Kerioth." Kerioth was a little place in Judea. Judas was the only Judean among the Twelve. His record of shameful treachery is too well known to need comment. He probably joined the band of disciples in the first place from honest but material motives. He thought that Jesus was going to set up an earthly kingdom in whose rewards he hoped to share. When he gradually discovered his mistake, he could not appreciate the superior character of the spiritual Kingdom for which Jesus was giving himself. He was made treasurer of the apostles, and stole from the "bag," determined to secure at least something, though his larger hopes were doomed to disappointment. Gradually he grew more hard and defiant. All Jesus' overtures he refused. Finally, made angry by Jesus' knowledge of his lack of sympathy and despairing of worldly gain, he determined to give up Jesus to the rulers. He probably did not do this for the money, though it was characteristic of his covetous nature that he asked for and took the thirty pieces of silver.

It is a sad thought that Judas probably was no worse than the others at the first, that he had just the same chances for spiritual growth as they had. But they traveled upward while Judas traveled downward. We often say, "If I only had a better chance, I would do better." Judas lived two years in daily companionship with the only perfect Man who ever lived, yet he betrayed his Lord and lost his immortal soul.

QUALIFICATIONS FOR DISCIPLESHIP

1. From the records of these men it is clear that Jesus can use all sorts of men as his disciples. Matthew was no doubt rich, others were poor. John and Peter and Matthew were men of great ability. Philip seems to have been rather dull of understanding. Peter and John were preachers, Andrew seems rather to have been a personal worker. Nathanael and John were men of deep, spiritual insight, Thomas and Philip were slow to see the truth. It is therefore not necessary for a disciple of Jesus to envy the gifts, or the wealth, or the training of anyone else. Jesus can use us as we are.

2. A disciple of Jesus must know Jesus. These men had all learned to know him by previous acquaintance. He calls us, likewise, to follow and to work for him. He will reveal himself to us also if we seek him. Through his Word and by means of prayer to him we can form the acquaintance with him necessary to fit us to do his work. People will not believe what we say about him unless we have personal knowledge of him.

3. A disciple must be willing to learn, submitting his own desires to the Master's will. He must be willing to do Jesus' will in every way. This was a most prominent feature of the career of all these men except Judas.

4. A disciple must be loyal. "No man can serve two masters," said Jesus. If any other interest has more influence upon our lives than his interest, we must make it subordinate to the love of Jesus.

THE LESSON'S WORDS AND PHRASES

7. With his disciples. Those whom Jesus had previously called to follow him. **Withdrew.** He wished to spend the time in teaching them, free from the opposition of the Pharisees.

8. Idumæa. Edom, southeast of Palestine. **Beyond the Jordan.** That is, east of Jordan.

9. A little boat should wait. Be at his service. He wished to use the boat as a sort of pulpit.

10. Plagues. A general word, meaning diseases.

11. Unclean spirits. Demons. **Fell down.** That is, the persons possessed did so, being controlled by the demons. **The Son of God.** It was natural that they should recognize God's Son against whom they worked.

12. Charged them. It was not time to proclaim his Messiahship publicly. Jesus preferred to have men reason from his work to his person.

13. The mountain. The mountain from which the great sermon was preached. **Calleth unto him whom he . . . would.** Probably all who up to this time had followed him.

14. He appointed twelve. That is, out of the great number he chose these. He chose twelve, to show that they were to be the leaders of the new, spiritual Israel. There were twelve tribes in the ancient nation.

15. To have authority to cast out demons. The great demands upon Jesus made this necessary.

16. Simon he surnamed Peter. The Greek word for "rock."

17. Boanerges. No doubt called "Sons of thunder" on account of their impetuous, fiery zeal.

18. Thaddæus. Called also Lebbæus in Matt. 10 : 3 (A. V.). He is probably the same as Judas the son of James, in Luke's lists. Luke 6 : 16; Acts 1 : 13. Sometimes called the "Three-names disciple."

FOR INTERMEDIATE PUPILS

1. How do you know that Jesus was very popular in Galilee?

2. What work were the twelve assistants to do? Vs. 14, 15.

3. Which of the twelve apostles became most prominent in the Church?

4. Why did Jesus call two of his apostles "Boanerges"?

5. What sort of man was Thomas? Philip? Andrew?

6. Which was the first to die for his faith?

7. Which is your favorite of all the Twelve?

8. Name some important qualifications for discipleship both then and now.

The Intermediate Catechism

Q. 8. What is sin?

A. Sin is disobeying God or coming short of what he would have us be and do.

Q. 9. How does God look upon sin?

A. God looks upon sin with holy displeasure and great sorrow; and calls upon every one to repent, warning us of the consequences of sin.

FOR SENIOR STUDENTS

1. Name Simon Peter's chief faults.

2. Name his good traits. What in your opinion was his best qualification for discipleship?

3. All of the apostles, including Judas, had faults. What was the secret of Judas' failure when all the rest were essentially loyal?

4. Was Thomas a real doubter? Could a doubter be so absolutely devoted to Jesus as was Thomas?

5. Four characteristics of a disciple of Jesus are courage, loyalty, obedience, ability. Place these in their true order.

6. These twelve men were from different walks of life, of varying mental gifts, and of varying types of character. What does that show you about the kinds of men whom Jesus can use?

7. What is the chief lesson of Judas' treason?

The Shorter Catechism

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

JESUS TEACHING BY PARABLES—FOUR KINDS OF GROUND

The Golden Text—"Take heed therefore how ye hear."—Luke 8 : 18.

TEXT OF LESSON, MARK 4 : 1-8, 14-20

For entire lesson, see Mark 4 : 1-20.

COMMON VERSION

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

* * * * *

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

AMERICAN STANDARD BIBLE[1]

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, 3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

* * * * *

14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

The Time—Autumn, A. D. 28.

The Place—By the sea of Galilee.

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DAILY HOME READINGS

Date	Title	Reference
Monday, February 11	Sowing and Reaping	Mark 4 : 1-8; 14-20.
Tuesday, February 12	Walking in the Spirit	Gal. 5 :-16-24.
Wednesday, February 13	Jesus Warns Against Drunkenness	Luke 21 : 29-36.
Thursday, February 14	Guarding Against Evil	Eph. 5 : 11-21.
Friday, February 15	The Woes of the Drunkard	Prov. 23 : 29-35.
Saturday, February 16	Loyalty to Principle	Dan. 1 : 8-16.
Sunday, February 17	Defile Not God's Temple	I Cor. 6 : 9-11, 19, 20.

A BUSY SUMMER

After the appointment of the Twelve and the great sermon that followed, Jesus returned to Capernaum. The crowds still pressed upon him with their demands for healing. Mark tells us that the Master was so occupied with his loving care of the multitude that there was not even time for him and his disciples to take food. Mark 3: 20. Jesus' friends were anxious about his health, and feared lest the strain of his incessant ministry had affected his mind. V. 21. They could not understand the unselfish devotion to the needs of others which Jesus showed.

Soon after this Jesus made a visit to Nain and to other cities of Galilee, continuing his wonderful work of healing and teaching. At Nain he raised a young man from the dead. This was the first miracle of the kind which he had performed. Luke 7: 11-15.

Jesus continued his journey throughout Galilee, preaching and healing and bringing hope and comfort to many. He was accompanied on this journey by his twelve apostles and also by a number of women, who had come to believe in him as Messiah. They were glad to contribute of their means to his support.

TEACHING BY PARABLES

Returning to Capernaum, Jesus began to teach in a new way. In the Sermon on the Mount he had spoken plainly of the nature of his Kingdom and of the sort of life his disciples ought to lead. But now opposition had begun to appear. The scribes and Pharisees began to persecute him and to say false things about him. Mark 3: 22. It was quite probable that they would use his words to make trouble for him. Therefore he began to speak to his disciples in parables which those who were opposed to him would not understand. He could explain their meaning afterwards to his own disciples. It was something like using a cipher code in time of war. A parable is a story which teaches some truth. A fable is likewise a story which teaches truth. But a fable is usually an improbable tale in which animals or birds talk and act like human beings. A parable is a scene taken from real life. Jesus' parables are beautiful word pictures taken from the life about him in Galilee. Altogether aside from the truth which they teach, they are perfect in themselves.

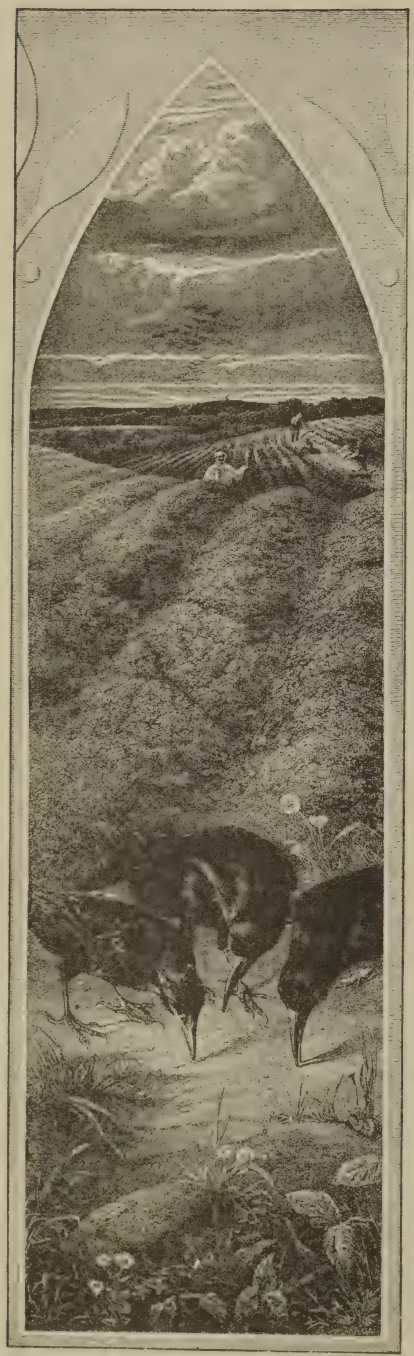
THE SOWER, OR THE FOUR KINDS OF GROUND

As Jesus sat in the boat with the people gathered around on the beach, his eye would naturally fall on the fields which lay before him on the hillside. He could see the bare and rocky places on which the seed had fallen from the sower's hand but could not find sufficient nourishment to live. He could perhaps see a road, too, cut across the fields like a ribbon, and that, too, was bare of vegetation. A little patch of thorns had perhaps proved too firmly established to permit the grain to live. Elsewhere the fields were green, or, since this was probably autumn, bore evidence of having yielded an abundant harvest. It was a beautiful picture, the details of which were familiar to them all. Jesus therefore took the opportunity and used it to inform their minds as well as to delight their eyes.

THE PARABLE

First he simply tells the story of the sower and the seed, and pictures with graphic touch the various fates of the seed sown in the various places. That which fell upon the hard, trodden road, of course, could not grow. The seed is a tiny germ of life which wakes only when it is buried in the finely granulated soil. The moisture then acts upon the forces stored in the earth and turns them into food for the spark of life. But on top of the hard earth the seed cannot grow or even sprout, and the birds find it and carry it away. That which fell on rocky ground where the soil was shallow grew, but could not last, since there was no depth of earth. You will have the same experience this spring when you plant your tomato or cabbage seeds. You will plant the seed in the pot or "flat," and it will sprout and grow well for a time. But unless you transplant the seedlings when they are ready, they will come to nothing, just because there is not enough earth to nourish the growing plants.

That seed which fell among the thorns also grew well enough at the first, before the thorns themselves were well grown. But when the grain and the thorns were both well advanced and had begun to dispute with one another the right to the place, the latter, with their much more luxuriant growth, naturally choked the grain. Their larger roots sucked the fertility from the soil and left nothing to feed the tender grain roots. You will always find it so when you neglect to weed your garden.



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"Some seed fell by the way side, and the birds came and devoured it."

In the battle between weeds and useful plants the weeds always win, unless the gardener gives his timely aid.

Contrasted with these three classes of seed which bore no fruit is that which fulfilled the hopes of the sower. It fell into the prepared soil, was covered from sight, and, moistened by the rain and warmed by the sun, it grew. Then, finding food in the ground by nature's gracious chemical laws, it shot up into luxuriant growth. The ground was free from other growth such as thorns or weeds, and it could develop unrestricted. At harvest time there was an abundant crop, thirty-, sixty-, a hundredfold, to repay the labor of the farmer.

Jesus' story was a familiar story. Everyone had seen the sower's labors. Many in the audience, perhaps, had themselves had the same experience. Jesus, having told the story, ceased speaking, simply indicating that there was a purpose in the parable by saying, "Who hath ears to hear, let him hear." This meant, of course, "There is a meaning in this story for those who can find it."

THE EXPLANATION

When Jesus was alone with the Twelve and a few others who were in sympathy with his work, they asked him what the parable meant. Jesus' reply showed that he had spoken it for them and not for the multitudes. They were in sympathy with him. They had given up all to be with him and were to be the partners in his work. Therefore he could show them secrets which he could not reveal to unsympathetic strangers or to enemies.

The explanation, when it came, must have greatly cheered them. Jesus had been preaching all over Galilee. Multitudes had heard his words. Like the sower he had scattered the good seed. The reason it did not all bear fruit, the reason why all who heard were not now disciples of the Master, was because of the condition of their hearts. But—and how this must have encouraged them—wherever the seed of the gospel fell upon hearts that were prepared, it would spring up and flourish, and the harvest would be sure and abundant.

Jesus explained that some men's hearts are like the roadside surface. They have been trampled, so to speak, by the passions and the interests of the world. They have become so hardened by selfishness and sin that the good seed of God's Word cannot find a lodging. They do not receive the truth. It falls upon the surface of their hearts and the Evil One can easily dislodge it.

The part of the field which was rocky, where the soil was shallow, Jesus compared to men whose lives are superficial, who have no steadiness of purpose and no depth of convictions. For the moment they are impressed with the truth, and they resolve to live according to its teachings. The seed springs up, but it is not nourished by the proper food. It meets with a short spasm of response, but, after that is past, it cannot grow. Such men's hearts are not broken up deep enough. Trial and temptation find them ready to yield, and we call them "backsliders."

Then Jesus explained that those whose hearts are like the thorny ground are those who are really fit to receive the seed. They are men of character and religious training. But they are not wise enough to shield themselves from those things which are the natural enemies of the gospel. Anxieties, or cares of this world, the desire for wealth, and other desires which are wrong, enter into their hearts and they do not cast them out. Like thorns, these cares and desires grow side by

side with the good seed of the gospel. But, like thorns also, they choke out the life which has begun so favorably.

Because there were three parts of the field in which the seed did not flourish, we must not judge that only one fourth of it grew. Most of the field, no doubt, brought forth a harvest. But even in this part there were degrees of fertility. "Thirtyfold, and sixtyfold, and a hundredfold," tells the story. Jesus showed his disciples that the good ground represented the hearts of men that were open to the gospel, who were responsive to its message, and who did not allow other interests to interfere with its growth. In such hearts the gospel found its true field, and in them there was promise of a great harvest.

Those disciples who had been wondering what effect the preaching of Jesus was to have were no doubt greatly cheered by these words.

THE HARVEST OF OUR LIVES

Do you not think that every man and woman who heard Jesus speak the parable was wondering to which class he or she belonged? It is a question we should do well to ask ourselves. Here is the gospel of Jesus Christ being sown in our hearts. In the sermon, in the Sunday-school class, and in various other ways, God's love in Christ is being shown to us, and we are being called to lead Christian lives.

First, are our hearts so hardened by selfishness and sin that the wonderful story of Jesus does not impress us? God can take away that hardness of heart, and make us tender and impressionable. Shall we ask him?

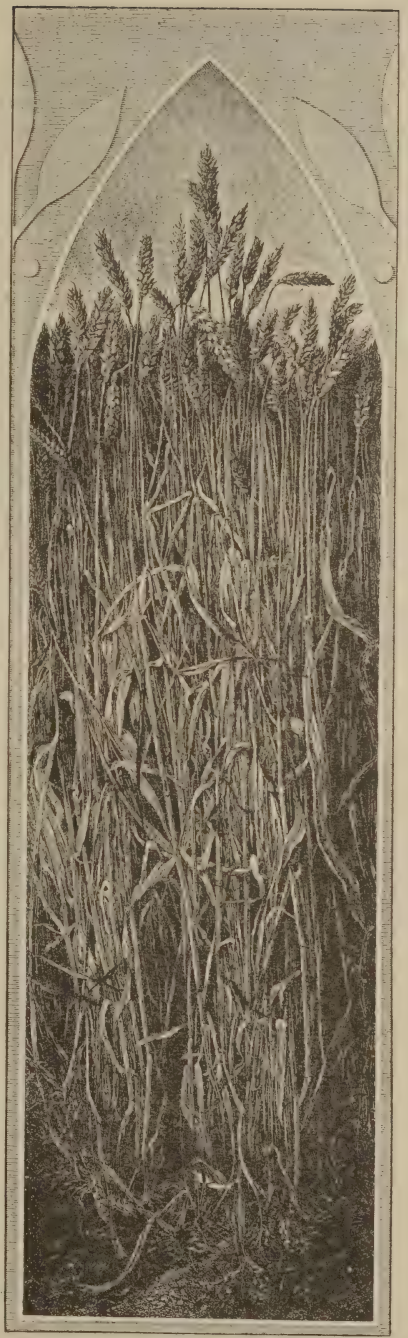
Second, are we liable to spasmodic resolves which we soon break? Is our Christian life a mere superficial thing which withers when the temptations come? God can help us here, also. If we pray to him to help us, our stony hearts will be changed, and our purpose will become a real consecration in which our whole being will be involved.

Third, are we allowing desires which are hostile to Christ to grow side by side with our Christian impulses? Jesus said, you know, "No man can serve two masters." Unless we put and keep every other interest under our Christian life, we shall be in danger of having our Christian life crowded out by less important things. God can help us here, too, for the more we read his Word, the more work we do for his Kingdom, the more we give, and the more we pray, the less likely shall we be to undervalue the blessing of the Christian life.

Jesus made no distinction in blessing between those whose lives brought forth thirtyfold, and those who yielded a hundredfold. But it is surely true that the fruitfulness of our lives depends upon the degree of our determination to be loyal to him. Everyone who is content with less than the maximum of fruitfulness for Christ is satisfied with less than he can do. The farmer whose cornfields ought to yield one hundred bushels to the acre and who is content to let them yield thirty is a poor farmer. The person who can be a one-hundred-percent Christian, and who is satisfied with less, is an unworthy follower of Jesus.

THE LESSON'S WORDS AND PHRASES

1. Again. He had taught by the lake before. Ch. 3: 7. **Is gathered.** Notice the translation "is," instead of "was." A vivid method of speech. **A very great multitude.** Literally, the greatest; probably the greatest crowd that had yet heard Jesus.



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"And others fell into the good ground, and yielded fruit, growing up and increasing."

2. He taught them many things. Mark gives us one instance out of many in the parable that follows. **In parables.** See Matt., ch. 13, for other examples.

3. The sower. Any sower, one of a class.

4. By the way side. Either on the path along the edge of the field, or on a path which ran through the field. **The birds.** Watching for just such chances.

5. Rocky ground. Not full of stones, but rocks with a thin coating of soil. **Straightway it sprang up.** Vegetation is always quicker to grow in shallow soil.

6. Scorched. There was no sufficient rooting in deep soil.

7. Thorns. Seeds or roots of thorns, which grew with the seed but grew more vigorously.

8. Good ground. A brief picture of the course of the seed in fertile soil from planting to harvest.

14. The sower. That is, Jesus, and his helpers.

15. Way side, where the word is sown. Showing the hardness of the hearts in not permitting the Word to enter. **Satan.** Who more easily comes to the heart which is closed against the truth.

16. Straightway receive it with joy. A good picture of the superficial person, "who resolves and re-resolves and dies the same."

17. And they have no root in themselves. "The 'root' is obviously the conviction which ripens into a purpose and strikes its fibers deep down into reason, conscience, and will."

18. Others are they that are sown among the thorns. "Not among standing thorns, but among those beneath the surface, ready to spring up."

19. Cares of the world. Anxieties about worldly things. Not wrong in themselves, but only when they absorb one's life too much. **Deceitfulness of riches.** The search for and the possession of wealth promise more pleasure and satisfaction than can be fulfilled. **Lusts of other things.** Innocent desires become "lusts" when they interfere with our growth as Christians.

20. Good ground. This class of people alone fulfill the purpose of the sower. **Accept it.** This phrase corresponds to the reception the seed meets in fertile soil, not preoccupied with thorns. **Thirtyfold.** Even in regard to the receptive hearts there are degrees of productiveness. A hundredfold is the ideal. Anything less is a sign of incomplete consecration.

FOR INTERMEDIATE PUPILS

1. How did Jesus spend the summer after his appointment of the Twelve?
2. Why did he begin to teach in parables?
3. Name any parables of which you can think. Which is your favorite parable?
4. In the parable of the Sower, what kinds of soil were to be found in the field?
5. What four kinds of hearers are represented by these kinds of soil?
6. To what kind of hearts did Jesus refer, when he spoke of the seed sown on the roadside?
7. How may our hearts grow hard and callous?
8. Why do we find it so hard to keep the resolutions we make to be good? Is it not because we do not feel deeply enough?
9. Name some of the "thorns" that grow in our hearts and choke the growth of the good seed of the gospel.
10. What would you say of a farmer whose field was capable of a one-hundred-per-cent production, but which produced only thirty per cent?
11. What would you say of a Christian who could be one hundred per cent useful, and who was only thirty per cent useful?

The Intermediate Catechism

Q. 10. What are the consequences of sin?

A. The consequences of sin are estrangement from God, increasing sinfulness in ourselves, injury to others, and the righteous judgments of God in time and in eternity.

Q. 11. How has God provided for our salvation from sin?

A. God, of his great mercy, has provided for our salvation from sin by the gift of his Son, Jesus Christ.

FOR SENIOR STUDENTS

1. In the parable of the Four Kinds of Ground show what encouragement Jesus was trying to bring to the disciples.
2. Why could he not speak openly so that all, enemies and friends alike, could understand?
3. To which of the faults described in the first three kinds of soil are we most liable?
4. Describe the first kind of soil named by Jesus, and show what he meant in terms of the Christian life.
5. How may shallowness and superficiality—the second kind of "soil"—be corrected?
6. Why is it necessary to be so zealous in rooting out of our hearts desires and ambitions hostile to Christ?
7. Apply the modern doctrine of "efficiency" to our Christian living. If we can produce a hundredfold, ought we to be satisfied with anything less?
8. Was this parable given to teach us what is true or what to do?

The Shorter Catechism

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM

The Golden Text—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 9.

TEXT OF LESSON, MARK 4: 21-34

COMMON VERSION

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

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21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 22 For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it; 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

The Time—Autumn, A. D. 28. **The Place**—By the sea of Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, February 18	The Growth of the Kingdom	Mark 4: 21-34.
Tuesday, February 19	The Day of Small Things	Zech., ch. 4.
Wednesday, February 20	The Growth of the Child Jesus	Luke 2: 40-52.
Thursday, February 21	Growth in Grace and Knowledge	I Peter 2: 1-5; II Peter 3: 14-18.
Friday, February 22	The Harm Done by Evil Seed	Matt. 13: 24-30.
Saturday, February 23	The Growth of the Kingdom Foretold	Isa., ch. 61.
Sunday, February 24	How Christ's Kingdom Grew	Acts 2: 37-47.

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WE ARE RESPONSIBLE FOR WHAT WE HEAR

Maybe the Master detected some listlessness or inattention in the attitude of his disciples. There may have been some sign that they did not realize the privilege of listening to such wonderful truths as he was now uttering. We do not know that this was true, but at any rate he thought it wise to impress upon them the seriousness of their position.

The point is this: The meaning of these parables was for the present hidden from the multitude, but only for the present. It was intended to be spread by the teaching of the disciples in the days to come. The words of Jesus were meant to enlighten the world. A lamp is not hidden under the peck measure, or under the bed. On the contrary it is set on the stand, where its beams will carry far-

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MEASURING WHEAT

"With what measure ye mete it shall be measured unto you."

thest. So if, for the present, these teachings of Jesus were to be kept secret, later they were to be made known, and it was the disciples who were to make them known.

Therefore it was important that the disciples should listen with attention, that they might reproduce with fidelity what they had heard Jesus say.

For, he goes on, "with what measure ye mete it shall be measured unto you." That is, the more faithfully you listen, the more good you yourselves will receive. "And more shall be given unto you." It is a commonplace in business that if a man does his work well, more important work will be intrusted to him. It is not otherwise in the work of God's Kingdom. The opportunity for education of any kind is very fleeting. We must learn when we are able to learn. When youth is past, opportunity for education is generally past.

"He that hath, to him shall be given." The man who has taken advantage of opportunity will naturally receive the reward of his faithfulness. "He that hath not, from him shall be taken away even that which he hath." This is not injustice, for it is our fault if we have let pass chance after chance, until it is too late. The farmer who has let slip the opportunities for planting his seed until late in the summer, has no one to blame but himself, if now at the end even his seed is worthless.

But is not the same thing true of the lessons of life which we have the chance to hear from day to day? If it is raining the rain will do your plants no good unless they are out in it. The old proverb has it that some men are so neglectful and improvident that "when it rains soup their plates are sure to be upside down."

School is a precious time of opportunity. But if we spend the precious hours in trying to outwit our teachers, schooltime will do us no good. God's Word falls upon our ears frequently, but if we are inattentive and negligent, or if our hearts are preoccupied with business or pleasure, we shall be worse off than if we had not heard. Every time we are inattentive, it will be harder to be attentive.

THE PARABLE OF THE SEED WHICH GREW BY ITSELF

Here is another of Jesus' stories about sowing, growing, and reaping. The people of Galilee were many of them farmers, and Jesus used these illustrations, which they would understand, to make plain the truths of his Kingdom.

This is the story of a man who sowed the seed and then let it alone. He slept and rose day after day, went on with his other duties, patiently expecting the seed to grow but not being anxious about it. And it grew according to its own law of growth, a law which he did not understand, and so he was not responsible for it. For, as Jesus went on to explain, the earth bears fruit automatically, according to natural laws, each process taking place in its order. The order is never changed. First comes the green shoot, or blade, then the unripe fruit, and finally the ripe fruit. When the grain is ripe, then the owner puts forth the sickle.

Perhaps our Lord spoke this parable to reassure the disciples who were hoping for a quick response to the teaching of Jesus in Galilee. They wanted to see him set up his Kingdom and change the present order. But Jesus taught them by this

parable that in the spiritual world as in the natural world it does not do to be in a hurry. He was sowing the seed, and he was sending out his apostles likewise to sow the seed. After the sowing would come a period of waiting which they must endure patiently. The good seed of the gospel, like the grain sowed by the farmer, would develop according to natural laws. They could not hurry its growth, and after the sowing their part was done. The responsibility for growth was not theirs, but God's, who made the laws of growth in nature as in the Kingdom of God. They could not reap when the first blade appeared, nor yet when the green ears came. They must wait until the grain was ripe. This time, as we know, did not come until after our Lord's resurrection and ascension, when on the Day of Pentecost, Peter put forth the sickle, and began the reaping.

But do you not think that this parable of Jesus is meant to teach us, too, something important? The good seed of the gospel is being sown in our hearts from day to day; and we are trying by our words and lives to sow the seed in the lives of others. God has made us all to be fields in which the good seed is sown, and he has also made us all to be sowers of the seed. What is the lesson for us of the seed which grew by itself?

First, as regards to our own hearts. We must be patient when we have received the truth. After we have prepared our hearts, and have removed the obstacles to spiritual growth—hardness of heart, the "rocks," and the "thorns" (see last lesson)—and have received God's Word into our hearts, then we must not seek to hurry the growth. The farmer, after he has sown the seed, is not anxious. He knows that certain forces in the grain itself will make the seeds grow. So God takes care of the growth, if only we will make ready our hearts for the truth.

Also we must expect growth to appear in its right order. We must not expect to become mature Christians in a few days. Older people who have been in training longer will naturally have more ability in Christian work, and more results from their Christian lives. For a child to expect to be a perfectly developed Christian all at once is as foolish as for a farmer to get out his self-binder on the day the grain breaks through the ground.

This parable is not to make us lazy or complacent in regard to our Christian duties, but simply to keep us from anxiety when our Christian growth seems slow. Our growth is in the hands of God.

Second, as regards our work for Christ. We are all his disciples, to whom he has committed important interests. He has sent us out to sow the seed of the gospel. We are to speak for him, and to try by our example to win others to him. Many times we shall be discouraged by the results of our work. We shall seem to be accomplishing nothing. Here we must remember the parable. The farmer cannot make the seed grow. We cannot compel our words and deeds to influence others. Indeed, that is God's part of the task. The seed of the gospel has life in itself and according to the laws of its growth it will germinate and finally come to the harvest. All we have to do is to keep on working, doing the things that God has sent us to do, leaving the results with him.

THE PARABLE OF THE MUSTARD SEED

Read carefully the three verses which give us the parable of the Mustard Seed. What do they mean to you? Remember that these disciples are all naturally interested in the Kingdom that Jesus came to establish and that they would want to know what it was going to be like. They might think of it as like an army, which would conquer the world. But Jesus hastens to set them right on this point.

His Kingdom was, first, like the grain of mustard seed in its small beginnings. The mustard seed is a very small seed. So the Kingdom was very insignificant in its beginning. Here was a poor man, with a group of poor followers, in one of the most insignificant countries in the world. Not only so, but it seemed hard to hope for success to come to a movement which was so soon to reach an apparent end in the death of its Leader. It was a movement, too, which did not promise ease and comfort to his followers, but persecution, and suffering, and perhaps death. How unlikely, according to any law of human probability, that such an enterprise would succeed!

But the Kingdom was like the mustard seed, secondly, in the gradual process of its development. From day to day one could hardly see that the mustard plant had grown. So Christ's Kingdom grows slowly. It is only as one watches from decade to decade, and from century to century, that one can mark its sure progress.

And once again, the Kingdom of Christ is like the mustard seed in the splendor of its maturity. This was meant to reassure the disciples who lived in the period of its small beginnings. The mustard seed would surely grow into a great tree, large enough to shelter the birds. So they might do their work patiently and cheerfully because the seed which they were sowing would surely grow, and the plant would develop into a magnificent tree. How has this parable been justified in the growth of the Kingdom of Jesus? Think of the many lands into which the gospel has spread. Think of the way in which Christ's teaching has permeated the laws of men, and of how his example has become the model for the behavior of men. Not that all men follow Jesus, but most men know that they ought to follow him, and, little by little, the thoughts of men are being brought into captivity to Christ.

Is not this also true in our own Christian lives? Some little word of the gospel falls into our hearts. It lives and grows, and little by little it fills our lives. One by one we give over to Christ the ambitions and the activities of our lives, until gradually he comes to dominate our whole being.

In the remaining verses of the lesson, Mark shows

that he has selected only a few of the parables which Jesus uttered. Matthew, ch. 13, gives others, and it is likely that even Matthew did not tell them all. At this time, all Jesus' teaching about the Kingdom was in the form of parables, spoken to all "as they were able to hear it," but interpreted privately to his disciples. The principles of Jesus' Kingdom which he was at this time explaining would naturally be of special interest to his helpers. Others might misunderstand them.

THE LESSON'S WORDS AND PHRASES

21. The lamp . . . the bushel . . . the bed . . . the stand. One of each of these familiar articles was the rule in these poor people's homes. **Bushel.** A measure holding about a peck. **Stand.** Lamp stand, a holder for the lamp.

22. Nothing hid. Refers to the parables. They were "hidden," that is, not understood, but only that the disciples should afterwards explain them.

23. If any man. Impressing the responsibility of hearing.

24. With what measure ye mete. If you receive the teaching of Jesus properly, you will be rewarded.

25. For he that hath. Matt. 25: 29 gives another application of this law, which is in force in nature as well as in grace. Anything improved, increases; neglected, it vanishes.

26. And he said. Jesus now begins again his instruction by parables. **A man.** Anyone. **Should cast seed.** The well-known act of sowing.

27. And should sleep. Live as usual without anxiety. **He knoweth not how.** Literally, "how knoweth not he"; the responsibility is not his.

28. Of herself. Without the agency of man. **First the blade.** This phrase shows that growth is according to a regular program.

29. When the fruit is ripe. Literally, "when the fruit alloweth."

30. How shall we liken. Jesus includes his disciples in the discussion.

31. A grain of mustard seed. Proverbial as something very small. **Less than all the seeds.** That is, in proportion to the plant.

32. Greater than all the herbs. The point is the contrast between the small seed and the large plant.

34. Without a parable. That is, at this stage in his teaching he did not speak without parables. **Privately to his own disciples.** He spoke to all, as they could hear, according to their moral fitness to appreciate. But as in the case of the parable of the Sower, he told his own disciples what the parables meant.

FOR INTERMEDIATE PUPILS

1. Why do you suppose Jesus used so many stories about sowing and reaping?
2. If the disciples had grown somewhat inattentive during the interpretation of the last parable, how would these verses and those about the lamp and the bushel recall their attention?
3. In the former of the two parables in the lesson how did Jesus teach patience?
4. How did he teach men to hope for the final triumph of the gospel?
5. Ought we to grow discouraged at our slow growth in spiritual things, provided we have done all that we can?
6. Show how the Kingdom of Jesus was insignificant in its beginning.
7. What signs can you see that its future will be like the later growth of the mustard plant?

The Intermediate Catechism

Q. 12. Who is Jesus Christ?

A. Jesus Christ is God's eternal and only-begotten Son who humbled himself to become man, and so is God and man.

FOR SENIOR STUDENTS

1. Compare Matt., ch. 13, with this chapter, noting which parables are common to both evangelists, and which peculiar to each.
2. Explain v. 25; show that it is not arbitrary, and tell why Jesus spoke it just here.
3. Tell in your own language what you think Jesus meant by the parable of the Seed That Grew by Itself.
4. Is a child in the grades responsible for high-school studies, or a high-school pupil for college studies? Apply this to your spiritual development.
5. What is the right attitude, therefore, of a young Christian?
6. Name some other instances in which small beginnings grow into great things.
7. What makes you sure that the Kingdom of Jesus will not fail?

The Shorter Catechism

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

A TEST BEFORE LAYING ASIDE THE LESSON

1. What is the first requisite to growth?
2. Why should we be patient in Christian work?
3. When may great results be expected from a small beginning?
4. Why is the Kingdom like leaven?
5. What is the best investment of the influence which life gives us?

JESUS BRINGING PEACE

The Golden Text—"The Lord hath done great things for us; whereof we are glad."—Ps. 126: 3.

TEXT OF LESSON, MARK 4: 35-41; 5: 15-20

For entire lesson, see Mark 4: 35 to 5: 20.

COMMON VERSION

4: 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

* * * * *

5: 15 And they come to Je'sus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Je'sus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decap'o-lis how great things Je'sus had done for him: and all *men* did marvel.

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4: 35 And on that day, when even was come, he saith unto them, Let us go over unto the other side. 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

* * * * *

5: 15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

The Time—Autumn, A. D. 28. **The Place**—Sea of Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, February 25	Peace to a Troubled Sea	Mark 4: 35-41.
Tuesday, February 26	Peace to a Troubled Mind	Mark 5: 1-15.
Wednesday, February 27	Peace in Thy Borders	Ps. 147: 1-5, 14-18.
Thursday, February 28	Publishing Peace, and the Results	Mark 5: 18-20; 7: 31-37.
Friday, March 1	Peace That Passeth Understanding	Phil. 4: 4-9.
Saturday, March 2	When There Is No Peace	Jer. 6: 11-16. Isa. 57: 20, 21.
Sunday, March 3	The Reign of the Prince of Peace	Isa. 9: 1-7.

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THE STORM ON THE LAKE

After the day of teaching by parables, Jesus was naturally weary. The presence of the crowds eager for his help, insatiable for his teaching, made it impossible to rest where he was. He therefore said to his disciples, "Let us go over unto the other side of the lake." So, leaving the multitude, they got into the boat which was waiting and set out. There were other boats in the party, perhaps, because all the disciples could not be accommodated in one of the small fishing boats.

The Master immediately sought refreshment in sleep, apparently unconscious of the rising wind which promised a storm. The lake of Galilee is several hundred feet lower than the sea level, and is surrounded by high mountains and so is liable to sudden and severe tempests. While the Master slept on, the wind grew fierce and the waves began to run high. The disciples, whose life had been spent on this body of water, knew how imminent was the danger. They could therefore wait no longer. Just why they awoke Jesus we do not know. They hardly expected him to still the storm. But they had learned to trust his wisdom, and they knew that if anyone could suggest a course of safety he could. So they awoke him, with the reproachful cry, "Teacher, carest thou not that we perish?" It was a pitiful confession, not only of fear but also of faithlessness. If Jesus had not been there, their fear might have been justified, for all realized their real danger. But with him in the boat surely they ought by this time to have learned confidence. They had seen him work so many miracles. He had always been superior to every condition. But, alas, they were not yet sure of him. Should we have been more trusting in the circumstances?

Briton Riviere

THE GERASENE SWINE

The rebuke of Jesus was full of sympathy with their failure. He recognized their human weakness while he corrected their fault. First he stilled the storm, then he pointed out their error. The marvel of the incident was plain to all. Not only did the wind immediately cease, but the waves subsided at once. There was a great calm.

The effect of this experience upon the disciples was profound. Up to this time they had known Jesus as a Healer of men's bodies, as One who could cast out demons, and in one instance, at least, as having power to raise the dead. But they had not yet realized the implications of his power. Of course, it involved no greater control over natural law to still the storm than to raise one who was dead to life again. But they had simply not thought the matter through. Now they were face to face with the fact that their Master had power to control the winds and the waves. One more item was added to their mental picture of him; the picture when complete would show him to be Lord of all.

THE GERASENE DEMONIAC

The story of the healing of this unfortunate man is not a part of the printed text, though it belongs to the entire lesson. We had better read it carefully in order to understand its closing verses which are included in the lesson.

Gerasa, or Gergesa, was the name of a town on the east side of the lake, and near here the boats landed. Jesus had come for rest. But no sooner was he upon the land than his work began again. The demoniac of Gerasa was a very pronounced case of the possession of men by demons. Not one but many demons tormented him. The man was exceedingly violent. Chains could not hold him. Cast out from his home in the village, he lived in solitude among the tombs. For one who healed by human means, no matter how effective, it would have been regarded as a difficult case.

But one of the noticeable features of the wonderful deeds of Jesus was the ease with which he always performed his miracles. He never had to try. There were never any failures or partial successes. The best doctors meet with cases too far advanced for their skill. Jesus cured difficult cases and easy cases with equal readiness.

This miracle was attested not by the disciples

alone, but also by the people from the neighboring city. When they heard what had happened they hurried to the place and found the man who had formerly been so afflicted now changed in every respect. They were afraid because they could not understand such a wonderful thing. They had no previous knowledge of Jesus, and, being naturally superstitious, they attributed the man's cure to magic. So they pleaded with Jesus to leave their country.

But the man who had been so delivered had no doubt of the benevolence of Jesus. He wished to go with him, but Jesus judged that the man would be a strong witness to God's gracious power, and so he told him to go home and tell what a great deliverance he had experienced. This he did and all through that part of the country known as Decapolis he told his story of the great One who was superior to all the forces of evil. His own perfect wholeness was the best proof of the truth of his message, and "all men marvelled."

THE MASTERFUL JESUS

For the disciples the plain lesson of these two incidents was that nothing was too hard for Jesus. They saw him do without an effort things that no one else had ever done, and it was the daily experience with Jesus in scenes like this that led Peter soon to confess, "Thou art the Christ, the Son of the living God." And Peter was speaking for all the disciples.

What these disciples learned by contact with Jesus should be our conclusion, too. Nothing is too hard for our Master. He is supreme Lord over all nature. He controls the winds and the waves, the seasons, the sunshine, and the rain. Ordinarily he works through certain methods which we call laws. But if they are laws, they are so because he made them.

He is supreme over the wills of men and demons. Nothing evil can or will happen to us who own him as Lord. It is our little faith that makes us sometimes "fearful" and anxious.

He is supreme over the affairs of nations. When he says, "Peace, be still," the storms of human passion will subside, and men "will beat their swords into plowshares, and their spears into pruning-hooks." We should not rashly conclude because war still exists in the world that Jesus is not supreme Lord. "Surely the wrath of man shall praise thee." After the storm has passed, we find that we have learned things necessary for us to know, which we could not have learned in any other way. His way is best.

THE LESSON'S WORDS AND PHRASES

4: 35. When even was come. After his day of teaching in parables. **Other side.** Of the lake of Galilee. A retirement for a season of rest.

36. As he was. That is, without preparation. He was already in the boat. Mark 4: 1. **Other boats.** Whether for the disciples who followed him with the Twelve, or for some of the multitude, we do not know.

37. The boat was now filling. It probably was undecked.

38. In the stern, asleep. Shows the Master's need of rest. **Cushion.** Or headrest. **Teacher, carest thou not?** Notice the reproach in the cry.

40. Have ye not yet faith? That is, after so long a period of companionship with him.

41. Who then is this? Another evidence of his supernatural power was added to what they had already seen.

5: 15. They come. That is, the people from the near-by city. **And behold him.** The former demoniac. **Sitting.** Not wandering any more. **Clothed.** No more naked. **In his right mind.** Completely restored to normal mental condition. **Even him.** Notwithstanding the change, they recognized him without doubt. **They were afraid.** To them it seemed magical, since they knew of no remedy for such seizure.

16. They that saw it. Probably the keepers of the swine, who had gone to bring the others to the scene.

17. Began to beseech him to depart. Instead of welcoming such a Wonder-worker, they were afraid of him, not knowing the source of his power. Or, maybe, they were fearful lest his presence might mean further losses like that of the swine. Some people are afraid to let Jesus stay with them for fear of the sacrifices he may compel them to make.

18. He that had been possessed . . . besought him. This man on the contrary was willing to make any sacrifice to remain in Jesus' company. Why?

19. He suffered him not. Jesus thought not only of the man's personal satisfaction, but of his mission. Having been himself blessed he could tell others. **He had mercy.** "The Lord" here means not Jesus but God the Father. Jesus identifies his work with the work of the Father.

20. In Decapolis. This place was in the territory of Decapolis, or the ten cities. He evangelized his own neighborhood. A man who cannot do Christian work at home is not fit to be a foreign missionary.

FOR INTERMEDIATE PUPILS

Try to think of these twelve disciples as receiving every day some new conception of Jesus' power and wisdom. They were being prepared to testify afterwards that Jesus to their actual knowledge had been equal to every test, that nothing had ever been too hard for him.

1. How many kinds of miracles that you can think of, had Jesus performed up to this time?

2. Of them all, which seems to you to have been most wonderful?

3. Was it natural that when the great storm arose the disciples should have been afraid? Yet, ought they to have been afraid? Why not?

4. What words make it plain that in the stilling of the storm a real miracle had been performed?

5. What conclusion would you draw from the fact that Jesus has power over the forces of nature?

6. What makes the case of the Gerasene demoniac different from the other cases in which Jesus cast out demons?

7. Is there any work of the Devil too hard for Jesus to overcome to-day?

The Intermediate Catechism

Q. 13. How did Jesus Christ become man?

A. Jesus Christ became man by being born of the Virgin Mary in Bethlehem of Judea, as it had been foretold; and his name was called Jesus, which means Saviour, because he was to save his people from their sins.

FOR SENIOR STUDENTS

Think of these two incidents as illustrations of the masterfulness of Jesus. If nothing was too hard for him then, does it not follow that Jesus is the real, dominant Force in the world to-day, who is gradually conforming all to his will? Think of illustrations of this truth.

1. Can you account for the fact that One who could work such miracles as those told in this lesson should yet need the rest of sleep?

2. Did Jesus ever perform a miracle for his own benefit?

3. Did these men in the boat with Jesus have any faith? How do you know? Why should they have had more?

4. Read the story of the demoniac's relief. If Jesus had not been all-powerful, might not so terrible a situation have daunted him?

5. Why did the people of the city wish him to depart?

6. Why did not Jesus allow the well man to go with him? Was not this contrary to his usual custom?

The Shorter Catechism

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Lesson X—JESUS RESTORING LIFE AND HEALTH

The Golden Text—"Himself took our infirmities, and bare our sicknesses."—Matt. 8: 17.

TEXT OF LESSON, MARK 5: 21-23, 35-43

For entire lesson, see Mark 5: 21-43.

COMMON VERSION

21 And when Je'sus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Ja-i'rus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

* * * * *

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Je'sus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Pe'ter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

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21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,* that thou come and lay thy hands on her, that she may be made whole, and live.

* * * * *

35 While he yet spake, they come from the ruler of the synagogue's *house,* saying, Thy daughter is dead: why troublest thou the Teacher any further? 36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. 39 And

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39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Tal'i-tha cu'mi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

The Time—Autumn, A. D. 28. The Place—Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, March 4	Jesus Restoring an Only Daughter	Mark 5: 21-23, 35-43.
Tuesday, March 5	Jesus Restoring an Only Son	Luke 7: 11-18.
Wednesday, March 6	Jesus Restoring an Only Brother	John 11: 35-45.
Thursday, March 7	In Him Is Life	John 5: 24-29, 39, 40.
Friday, March 8	The Good Shepherd Giving His Life	John 10: 10-18.
Saturday, March 9	The Prince of Life	Acts 3: 11-19.
Sunday, March 10	Life Through the Spirit	John 3: 1-16.

THE RULER'S CRY FOR HELP

When the people of Gerasa asked Jesus to depart from their country, he crossed again to the other side of the lake. The crowds that he had left were still assembled on the shore waiting for his return.

While Jesus was talking to these people there was a new diversion. A ruler of the Jewish people, a man of high position and great influence, came pushing his way to Jesus. Everyone knew that there must be some important reason for his coming.

The reason was soon plain. He said: "My little daughter is at the point of death: I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live." It was a pathetic appeal. It showed the anxious love of the parent for his dear child. She was very ill indeed. The story in Matthew says that she was even then dead, which means probably that she was beyond human help. It was just such a case as Jesus liked to help. He did not wait, but set off at once, followed by all the people who wished to see whether he really could restore one to life who was so near death.

On the way messengers from the ruler's house met them with the news that the little girl was dead. They advised the ruler not to trouble the Master further, since all hope was gone. But Jesus reassured Jairus, saying unto him, "Fear not, only believe."

When they came to Jairus' house they found that preparations were being made for burial. Hired mourners had come, and were wailing and playing the customary funeral music. A curious way of mourning, was it not?

Jesus quickly took command of the situation. He assured them that it was no time for such ceremonies, because there was to be no funeral.

Disregarding their ridicule, he took the child's father and mother, with the three apostles whom he had allowed to come with him to the house, and going into the room where the child lay, he spoke to her, taking her by the hand. "Damsel, . . . Arise," he said, and to the joy and surprise of all, the child obeyed.

Jesus then commanded that she be given food, and the happy, normal life of the child began again.

Jesus did not wish this miracle to be known at the time, because he realized that his fame would be so increased that the spiritual character of his work would be endangered. People would care so much about Jesus as a Healer and Worker of wonders that they would not care whether their sins were forgiven or not.

But can you not appreciate what the coming of Jesus meant to this family? The father and mother were of course rejoiced that their little girl was restored to them again. Remember that she was only twelve years old. Every day they would give thanks to God for the wonderful visit of Jesus, which had brought the little daughter back from the dead.

MODERN INSTANCES

Are there any places where such things happen to-day? No, of course people are not raised from the dead; but nevertheless there are plenty of places where people who would die from their diseases are cured and brought back to life by Christian men and women who work in the name of Jesus, the great Wonder-worker.

In China, for instance, before the coming of the missionaries, people have the most revolting and ignorant notions of sickness and its cure. They think that devils make people sick, so, to cure the sickness, they have to frighten the devil away, or give the patient some dose so disgusting that the devil will be induced to leave his victim. Needless to say such measures never do good and usually do harm. In place of calling in a physician, even if there is one near, heathen Chinese will call in a witch doctor.

Julian de Vriendt

RAISING THE RULER'S DAUGHTER

The same thing is true among our American Indians. The medicine man, curiously enough, knows nothing whatever about medicine. If a person gets sick, his notion is to make such a hideous din with drums and other noisy instruments that the devils are frightened away.

In Africa it is even worse. The poor, ignorant, black people have not a notion of what makes them sick. They think that the gods are angry with them, that they have failed to perform some work that the gods demand of them, and so are punished.

In all heathen countries people die so needlessly, or even if they get better, frequently carry the effects of the disease with them to the grave, just because no one knows enough to take proper care of them.

Think what it means to such people to have our trained medical missionaries come among them! Think what it must mean for a patient who is sick or hurt to have a skilled nurse in charge who understands how to cleanse the wound, and to bandage it; how to give comfort and relief to the suffering one! And think what it means to have the mission doctor come with his expert knowledge and his kindly sympathy, with his fine surgical skill, to treat the sick one who without his care must have died! Do you not think that in many homes to-day there are parents just as grateful as Jairus, and for the same reason? In many of our mission hospitals thousands of people are treated every year who except for our mission doctors would get no real medical care at all. Then, besides, the doctors go into the homes just as Jesus did, and, wherever they go, they bring life and healing and joy. Can you wonder that when people have been helped like this their hearts go out in love and gratitude to the missionaries, and that they are ready to listen to the story of Jesus in whose name it is all done?

Naturally, one of the first things these people want to know is why the missionaries are willing to leave their own homes to come and help them. The missionaries tell them that it is because they love Jesus and are trying to bring others to love him. That opens the way for them to tell of his great love in coming to this earth to die for men, and of how the sins of men are blotted out in the blood of his cross.

This was what Jesus did. He healed men's bodies and then pointed them to the deeper needs of their souls. So the missionaries, after having cured people of their sickness, can much more easily find a way of telling them of relief for their sins.

THE LESSON'S WORDS AND PHRASES

21. A great multitude was gathered. On the return from the east side of the lake. Luke tells us, ch. 8: 40, that they were all waiting for him. An interval of several days follows.

22. There cometh. To the house of Matthew, or Levi, where Jesus was attending a feast. **Jairus.** Pronounced Ja-i'rus.

23. Beseecheth him much. The translator uses the present tense in vivid narrative. This shows how anxious the father was. **At the point of death.** Matthew's account says, "is even now dead." Both phrases mean the same. The child was very near death.

35. While he yet spake. That is, to the woman whom he had healed on the way to the ruler's house.

They come. Messengers to say that all hope of help was past.

36. Not heeding. Or overhearing. The Greek words may mean either. **Fear not, only believe.** Jesus appreciated the father's agony and spoke to help him.

37. Suffered no man to follow. A crowd had come with him from the house of Matthew. **Save Peter, and James, and John.** These three apostles were admitted by Jesus into several of his most intimate experiences.

38. **Beholdeth a tumult.** The usual Jewish method of mourning. It was customary to bury on the day of death.

39. Not dead, but sleepeth. Jesus spoke in the same way of Lazarus. John 11: 11-14. Jesus meant that he was about to raise her.

40. They laughed. Even in this sad scene the doubt of her death made them treat Jesus with ridicule. **Taketh the father . . . and . . . mother.** That there might be no doubt as to how he had worked the miracle.

41. Talitha cumi. Aramaic words. The translation follows. Mark evidently wrote for Greek readers.

42. Rose up, and walked; for she was twelve years old. The last clause is added to show that before her death she was old enough to walk. **Amazed.** Greatly astonished.

43. Charged them much. He did not wish people to be so much aroused by his miraculous power that they would be callous to his spiritual message. **Given her to eat.** Showing that she was really raised to normal life again.

FOR INTERMEDIATE PUPILS

1. Where was Jesus when the ruler came to him?
2. Of what importance was it that a ruler of the synagogue came to him for help?
3. Why do you think that Peter, James, and John were chosen to go with him to the house of Jairus?
4. Make up a story about what happened in the home of Jairus after Jesus left.
5. Why is medical help especially needed in heathen lands?
6. What bodily help can a medical missionary give in such countries?
7. Show how healing the body also creates an opportunity to give spiritual help.

The Intermediate Catechism

Q. 14. How did Jesus Christ live on earth?

A. Jesus Christ lived on earth a truly human life, with its joys and sorrows, being tempted as we are yet without sin, always doing the will of God, and so setting us a perfect example.

FOR SENIOR STUDENTS

1. The ruler went to Jesus to ask him to come home with him. What does that show about his state of mind?
2. What occurred on the way to the ruler's house to test his faith?
3. The little girl was old enough to remember this experience. What do you suppose her attitude to Jesus was afterwards?
4. Why did Jesus tell them not to make the miracle known?
5. Show why the sending of medical missionaries to heathen countries is an especially Christian thing to do.
6. What superior advantages has a medical missionary in preaching the gospel?
7. Can you name one medical missionary, and tell where and in what conditions he works?

The Shorter Catechism

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Lesson XI—JESUS SENDING FORTH THE TWELVE

The Golden Text—"Freely ye have received, freely give."—Matt. 10: 8.

TEXT OF LESSON, MARK 6: 7-13, 30

For entire lesson, see Mark 6: 1-31.

COMMON VERSION

7 ¶And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

AMERICAN STANDARD BIBLE[1]

7 And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; 8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; 9 but *to go* shod with sandals: and, *said he,* put not on two coats. 10

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10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sod'om and Go-mor'rha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

* * * * *

30 And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught.

And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. 12 And they went out, and preached that *men* should repent. 13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

* * * * *

30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

The Time—Winter, A. D. 29.

The Place—Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, March 11	Jesus Sending Forth the Twelve	Mark 6: 7-13, 30.
Tuesday, March 12	Called to Service	Luke 5: 1-11.
Wednesday, March 13	Commissioned to Serve	Matt. 28: 16-20.
Thursday, March 14	Anointed for Service	Acts 1: 6-8; 2: 1-4.
Friday, March 15	The Message of the Servants	Rom. 10: 6-15.
Saturday, March 16	A Faithful Servant	Luke 14: 16-24.
Sunday, March 17	Show Forth His Salvation	Psalm 96.

FIRST FLIGHTS

Before very long now, if you watch closely, you may see the mother birds teaching the little ones to fly. You will see the fledglings sitting on the edge of the nest and being encouraged by the parent bird to try their wings. You will hear a great deal of chirping, as if the little ones are saying, "I can't," "I'm afraid"; and the mother bird replying, "Don't be afraid, you can do it, only try." Then, after a while, you will see the little one gather its wings and feet together in a supreme effort and try a little flight—not very far at first, only a little way. The effort will be weak and hesitating, a sort of stammering attempt, and down the bird will go in the grass. Then the mother will fly down and you can hear her encouraging the young bird: "That was a fine attempt. Now try again." And if you watch you will see these lessons going on day after day, until before you know it, the little birds are flying as well as the older birds.

Much like this was the relation of Jesus to his twelve apostles. He had called them to help him in the great work that he had come to do. Later they would be left alone to preach the gospel. They had to be taught to fly alone. So after a period of instruction in which they had watched him work, he sent them out to try their wings, that they might grow strong and confident before he was taken from them. Of course this work was not only practice for the Twelve. Jesus had in mind the great needs of the people to whom he sent them. There were multitudes of people who needed to be healed, and who needed to be told the good news of the Kingdom. But still, after all, it was practice. And the better the disciples learned how to work in those early days, the more valuable they would be thereafter.

COMPASSION FOR THE MULTITUDE

Not long after Jesus had raised the ruler's daughter to life again, he went for a visit to Nazareth. It was natural that he should desire to bring the message of the gospel to the people among whom he had lived during his early life. He must have had many friends there, for we assume that his days must have been passed in helpfulness and kindness, and that all who knew him in the old days must have grown to love and admire him. He no doubt also wished to heal the sick in his home town. So he left Capernaum and made the short journey of perhaps twenty miles to Nazareth.

It was a disappointing visit, however. He taught in the synagogue, telling the people of the wonderful love of God, and how the promised Kingdom was about to be established. But they would not believe him. They could not realize that the boy who had grown to manhood in their village could be anything more than he seemed when he lived among them. They were so engrossed in their criticisms of him that they could not give heed to what he was saying. He healed a few sick people while there, but their lack of faith in him prevented any extensive mission there.

After leaving Nazareth, Jesus traveled once more with his disciples throughout the villages of Galilee. Wherever he went he helped the people, healing their sick, telling them the good news of the Kingdom, and always finding needy ones, more than he could care for. It was the thought of this crowd of distressed and scattered people, without anyone to care for them, that led him to send out his twelve apostles at this time.

THE TWELVE SENT OUT

It was to help these people and others like them that Jesus had appointed the Twelve. He had trained them now for some months, preparing them for just this work. They had watched him and had learned from him what they were to do, and from listening to him had learned what they were to say. Now had come the moment when they were to show just how well they had profited by his teaching. Notice carefully what details of their mission are given here. Read also the account in Matthew, ch. 10, which is a longer account of the same story. Why do you think Jesus sent out the disciples in pairs? Would they not be able to encourage each other? What one lacked in courage or in training the other would perhaps supply. If Matthew has given us, ch. 10: 2-4, the composition of the pairs to which Mark here merely refers, then it is easy to see how the characters and previous training of the men of the different pairs would supplement each other. Simon Peter went with Andrew. Simon was aggressive and bold; Andrew was retiring, but probably more thoughtful than Peter. Matthew and Thomas went together. Matthew was a man of great faith, having given up his business with all its opportunities for the sake of the Messiah; Thomas was a man whose faith was weak. He was a pessimist, but still ready to follow Jesus until death. Simon the Cananæan and Judas Iscariot went together. Simon was an enthusiast, who had been a member of an intensely patriotic sect; Judas, on the other hand, was a cold-blooded, selfish man who judged everything according to his own desires.

So with all the others, probably. Jesus chose them and put them in pairs in just the best way to accomplish their task.

What They Had to Do

Mark tells us only that the disciples had authority to cast out demons. But Matthew says that Jesus told them to heal the sick, and to announce to all that they were agents of the Kingdom of God. They were to say that the long-promised Kingdom, foretold by prophets and expected by the people for many generations, was about to be set up. The miracles which they were to perform were signs, proofs, that what they said was true.

Their Equipment

We should not regard their equipment as very elaborate, or indeed as sufficient. No wallet, no bread, no money, one coat only, and a staff. They were to cast all their care on God. He was sending them out on his errand; therefore they should look to him to take care of them. The people to whom they were sent would also be helped if they were called upon to be generous in providing for the needs of the disciples.

Directions for Work

They were to make everything subservient to the main purpose of their work. They were to remain in one house during their stay in a village. Social duties would thus take up less of their time than if they moved from house to house. If the village into which they entered would not receive them, they were to pass on to the next. When multitudes were anxious for them, it would be wasting time to stay to persuade the unwilling. They were to use their time to the best advantage.

THE RETURN OF THE MISSIONARIES

Mark contents himself with a very brief statement of the effect of this mission. But we can easily picture the scenes in a hundred places where people wept with gratitude at their marvelous deliverance from dreadful sickness, and from the power of demons, and where parents gave thanks for the restoration of their children, husbands for wives brought back from the grave, and wives for husbands made well. And everywhere there was the new, glad message of the Kingdom of God, which was to be full of love and blessing, as were the visits of these messengers of God.

Some idea of the sort of reception the apostles had may be gained from the last verse of the lesson, in which we are told that the apostles came back to Jesus after their trial flight and told him what experiences they had had. One can easily imagine the joy with which they confided to him their successes, confessed their disappointments and their mistakes, and received his gracious approval.

PARTNERSHIP IN THE WORK OF THE KINGDOM

But this was only a trial flight. It was a test of the apostles' faith and devotion. It was meant to show them that they were to be helpers of Jesus in his Kingdom. Later the Master gave them further instructions for further service. After the resurrection, just before he ascended to the Father, he gave them their final commission. He told them that they were to go "into all the world, and preach the gospel to the whole creation." The book of The Acts is the story of how they obeyed him and of their success in preaching the gospel. All of the apostles except the traitor Judas engaged in this work. Later Paul and Barnabas and Timothy and Silvanus and others were added to the number of workers, and these in turn won others to preach and to teach until the Church was established in every part of the great Roman Empire.

The Church realized from the first that Jesus

expected every Christian to consider himself a partner in the work of the Kingdom. In the course of the first two centuries, Egypt and North Africa, Germany, Gaul, and Britain were added to the lands that had heard the gospel and in large part accepted it.

So the Church spread through the ages. It became a great tree, fulfilling the Master's parable, filling all of Europe and much of Asia and part of Africa.

America was discovered and from the first, side by side with the work of developing the new land, the work of God's Kingdom proceeded.

Christian people came to realize that so long as there was a part of the world where Christ was not known there was still an opportunity to obey our Lord's last command. Societies were organized to further the work. We now have missionaries in every country in the world, telling the good news that God has sent Jesus to be the world's Redeemer.

Yet there is still much work to do. The task is still unfinished. Each of us has a share in our Lord's command. Just as he sent his chosen Twelve he sends us out to be his partners. If we ourselves cannot go to preach in distant lands, we can do our best at home to reach those who do not love him. We can give our money to make it possible for others to go, and we can pray always for the work of the Kingdom of Jesus.

THE LESSON'S WORDS AND PHRASES

7. The twelve. Already appointed for this purpose. Ch. 3: 14. **Two and two.** This rule was often observed in the later work of the Church. Peter and John, Paul and Barnabas, Paul and Silas, Barnabas and Mark, were workers together. This practice had obvious advantages.

8. Take nothing for their journey. Emphasizing the fact that this was God's work, not their own. God would therefore care for them. **A staff.** Most of their journeying would be on foot.

9. Sandals. Simply the sandals they were wearing, not specially provided. **Put not on two coats.** They were to go as they were, making no provision for emergency.

10. Wheresoever ye enter . . . there abide. The expedition was not to be a series of visits, but an expedition that called for the saving of every moment of time.

11. Whatsoever place. This refers to the various villages they would visit. **Shall not receive you.** Jesus provides for failure as well as for success. They were not to attempt to convince unwilling hearers, but to go on to willing ones. Their success with these would the more quickly convince the unwilling. Nothing succeeds like success. **Shake off the dust.** A symbolic act showing that the apostles had renounced further responsibility.

12. And preached that men should repent. In Mark's account of their instructions nothing is said about preaching. This shows that Mark's story is contracted. See Matthew's account. Matt. 10: 7-14.

13. Anointed with oil. Not a medicinal agent, but simply as an external sign, such as Jesus himself sometimes used. John 9: 6. **And healed them.** Success invariably followed their efforts.

30. They told him all things. A natural touch. These men were anxious to report to their Teacher, and to receive his commendation.

FOR INTERMEDIATE PUPILS

1. What two purposes had Jesus in mind in sending out the Twelve?
2. Why do you think he sent them two and two?
3. Why were they to take no money, or wallet, or food, or extra clothing?
4. What were they to do on their visits to the villages?
5. What success did they meet?
6. Who are the present-day messengers of Jesus to a needy world? The missionaries only?
7. What different things can Christians who stay at home do to give the gospel to people in foreign lands?

The Intermediate Catechism

Q. 15. How did Jesus Christ die?

A. Jesus Christ died on the cross, the just for the unjust, that he might reconcile us to God and save us from sin.

FOR SENIOR STUDENTS

1. Mark says that the apostles went out in pairs. Matthew gives the list of the apostles in pairs. Ch. 10: 2-4. From what you know of the different men, show that this pairing was done purposely to make the men most helpful to each other and valuable to the work.
2. What may we learn about our work for Christ from his injunctions to the Twelve not to be anxious about their support?
3. Compare Mark's account of the sending of the Twelve with Matthew's, ch. 10, and make a list of the chief differences.
4. What conclusion do you draw from these differences about the mutual dependence or independence of these writers?
5. How did the successors of the apostles carry on their work?
6. What different kinds of missionary work are done now?
7. Take any missionary about whom you know, and find out the peculiar encouragements and discouragements of his work.

The Shorter Catechism

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Lesson XII

March 24, 1918

JESUS MINISTERING TO THE MULTITUDE

The Golden Text—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28.

TEXT OF LESSON, MARK 6: 32-44

For entire lesson, see Mark 6: 32-56.

COMMON VERSION

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

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32 And they went away in the boat to a desert place apart. 33 And *the people* saw them going, and many knew *them*, and they ran together there on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? 38 And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. 39 And he commanded them that all should sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. 42 And they all ate, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

The Time—April, A. D. 29.

The Place—East side of lake of Galilee.

DAILY HOME READINGS

Date	Title	Reference
Monday, March 18	Jesus Ministering to the Multitude	Mark 6: 32-44.
Tuesday, March 19	Not to Be Ministered Unto	Mark 10: 35-45.
Wednesday, March 20	Bread in the Wilderness	Ex. 16: 14-24.
Thursday, March 21	The Bread of Life	John 6: 27-39.
Friday, March 22	A Brother Indeed	I John 3: 14-24.
Saturday, March 23	Ministering to the Needy	Matt. 25: 31-40.
Sunday, March 24	Jesus Rewarding the Faithful	Matt. 25: 14-23.

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THE OFFER OF A THRONE

We are to study in this lesson the events which made the Galilæans attempt to force upon Jesus the throne of a temporal kingdom. They were governed by the Romans and felt very much humiliated by the fact of their dependence. Now they thought they saw a chance to become free again. If only Jesus would become their king, they could set up an independent state, and revive again the glories of the times when David and Solomon ruled in splendor at Jerusalem.

Jesus might have accepted the crown of a Jewish kingdom and ruled for a while over the nations. But he chose instead to die for men that their sins might be forgiven and that all men in every age might learn the way of life in harmony with God's will. He knew that if this were done, all temporal blessings would be secured to men.

RETIREMENT FOR REST

The Twelve had returned from their mission glad because of the success which they had met. It had been a strenuous time. They had traveled far and done much. They were looking forward to seeing Jesus again, and in retirement with him, telling him all they had seen and done. But Jesus' return to the city of Capernaum had been hailed by the people with new enthusiasm. His popularity had grown much in the past few months, and now as he returned from a brief absence, we read that there were "many coming and going, and they had no leisure so much as to eat." Jesus saw the weariness of the disciples. He therefore proposed that they should cross the lake and escape the crowds.

They accordingly took a boat and crossed to the east side of the Jordan River near where it enters the lake. Near the city was a "desert," that is, an uninhabited place where they might reasonably hope for quiet. Here was a grassy plain where they purposed to enjoy a season of rest and relief.

THE MULTITUDE FOLLOWED THEM

But the crowd could not be so easily eluded. They determined to follow on foot, and went around the north end of the lake, and down the east side until they reached the place where Jesus and the Twelve were going. The boat may have met with contrary winds, or the disciples may not have rowed very hard. At any rate, when the boat arrived, the crowds were there before them.

How sad the apostles must have been! They had not learned yet that complete absorption in unselfish service which is so necessary in the work of Christ. But they were soon to learn it. For Jesus accepted without complaint the presence of the crowd they had sought to avoid, and immediately began to devote himself to their needs. His sympathy was called out by their distressed condition. "They were as sheep not having a shepherd." So the day was spent in teaching them and in healing those who were sick.

SUPPER TIME AND FAR FROM HOME

The people were so absorbed in listening to the gracious words that Jesus spoke and in watching him heal the sick, that they did not notice how late it was growing. Perhaps they felt that no harm could come to them when Jesus was near.

But the practical disciples began to wonder what the people would do for supper. They had come so thoughtlessly that none had thought of bringing food. The disciples began to plead with Jesus to send the people away that they might provide for themselves before nightfall. What was their surprise to hear him say, "Give ye them to eat." They themselves had nothing, and how could they feed this great multitude? They asked in bewilderment: "Shall we buy food for so many? It will cost two hundred denarii." A denarius was about seventeen cents of our money, so that they estimated that it would cost about thirty-four dollars to feed the multitude. But that was not Jesus' intention. He asked how much food they actually had. They reported that in all the crowd they could find only five loaves and two small fishes. We know from John's account that Andrew had requisitioned a small boy's lunch basket. It seemed ridiculous to think of feeding so many people with such an insignificant supply.

But it was enough when Jesus was the Host He commanded the disciples to make the people sit down. They obeyed, probably still wondering what was to happen. They seated the people in orderly rows, by fifties and by hundreds. The word "rank" that Mark uses here is the word for flower beds. Probably the bright-colored clothing of the people as they sat on the green grass looked like beds of flowers.

Then Jesus took the loaves and fishes and, having asked a blessing on the meal, gave them to the disciples to distribute to the multitudes. The disciples did so and how they must have marveled to see that the food was enough for all! Not only so, but when all had eaten, they gathered up the broken pieces, and found that there were twelve baskets full of fragments.

All four evangelists tell this miracle and in substantially the same terms. It made a profound impression upon the disciples as well as upon the multitude. In the company there were five thousand men besides women and children.

THE PERMANENT MESSAGE OF THE MIRACLE

Does it not increase our love for Jesus to reflect that the world never learned to have "compassion on the multitude" until Jesus came? Men loved their own wives and children, and their own parents and families, but it was not until Jesus taught men about God who loved the world, and showed them his own pity and love for all men, that men learned to care for other men as God's children.

This compassion for the multitude has led us to

care for their souls, and to send messengers to tell them of God and his love. Missionaries have been sent into all the world because the Church has learned from Jesus to have compassion on the multitude. Preachers and teachers have been trained just to take care of God's other children who without our help would be in darkness and misery.

This same compassion has made us care for men's bodies, also. There were no hospitals before Jesus came. But now, wherever the love of Jesus has gone, men have learned compassion for the multitude, and have built hospitals and dispensaries to care for the sick and the suffering.

The needs of suffering children and of destitute aged people have also called out the compassion of Christ's people, and wherever you see an orphan asylum or a home for the aged you can be sure that its founders had learned from Jesus this wonderful compassion.

THE LESSON'S WORDS AND PHRASES

32. Desert. Not a place of sand and heat as we use the word, but where not many people lived. **Apart.** For privacy.

33. Many knew. Recognized the embarking party. **Outwent them.** Went faster than the boat, and so arrived first.

34. Came forth. From the boat. **Had compassion.** See Matt. 9: 36, which shows that this compassion was characteristic of Jesus. **As sheep.** Probably their irresponsible behavior made this metaphor apt. There were no religious teachers who were adequate to lead them. **Teach them.** No doubt a message of hope and cheer. He also healed their sick.

35. Day was now far spent. It was growing too late for them to remain so far from home. Luke says, "the day began to wear away."

36. Send them away. A reasonable suggestion, dictated by interest.

37. Give ye them to eat. "Ye" is emphatic. **Two hundred shillings' worth.** The coin was a denarius, about seventeen cents. "Shilling" is probably used to translate it because it is the nearest coin in value to that amount. They did not mean to pay it, probably did not have it. It was just an impossible sum.

38. How many loaves have ye? The loaf was a flat, thin cake made of barley flour. **When they knew.** Andrew provided the information.

39. Green grass. The vivid narrative betrays the eyewitness. It was April.

40. In ranks. Or plots, like a garden plot, fifty here and a hundred there. It was done in an orderly manner.

41. Looking up to heaven. Acknowledgment of his Father's love. **He gave.** Literally, "was giving, kept giving so long as there was need."

42. Were filled. It was not that their hunger was taken away, but that it was satisfied.

43. Broken pieces. That is, pieces broken but not yet distributed to the people. **Baskets.** Travelers' baskets. Each of the Twelve may have carried one basket. There was one basketful for each of the Twelve, but none for the Master, who never wrought a miracle for his own comfort.

44. Five thousand men. Matthew adds "besides women and children." There were probably not many of these, since the multitude had come far and fast.

FOR INTERMEDIATE PUPILS

1. Why did the disciples need rest at this time?
2. What made the multitude gather about Jesus at this time?
3. Show how the multitude could reach the place to which Jesus and the disciples went in a boat.
4. How did Jesus show his compassion for the multitude at first? How could this help them?
5. What was the result on the people of this miracle?
6. Why could not Jesus accept their offer to make him king?
7. Make a list of all the organizations for helping the needy in your church and city.
8. Why does loving Jesus make us want to help others who are suffering?

The Intermediate Catechism

Q. 16. When did Jesus Christ rise from the dead?

A. Jesus Christ rose from the dead the third day after his burial and, after forty days, ascended into heaven.

Q. 17. How will Jesus Christ come again?

A. Jesus Christ will come again with power and great glory, and will judge us all according to our works.

FOR SENIOR STUDENTS

1. What political conditions in Palestine made the desire for a king natural?
2. What caused the Galilæans to follow Jesus with such enthusiasm?
3. How many of the evangelists tell this story?
4. What do you think was in the mind of the people after this miracle when they wished to make Jesus king?
5. How would Jesus have defeated his purpose in coming to earth, by yielding to their wish?
6. Show how all the compassion of men for one another has come from the teaching and example of Jesus.
7. Is it enough to "feel sorry" for others? What else must follow?

The Shorter Catechism

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

EASTER LESSON

The Golden Text—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." —I Cor. 15 : 57.

TEXT OF LESSON, I COR. 15 : 50-58

COMMON VERSION

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Je'sus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

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50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law: 57 but thanks be to God, who giveth us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

The Time—April, A. D. 30.

The Place—Jerusalem.

"WHAT MANNER OF MAN"

This Scripture passage contains the triumphant climax of Paul's great argument for the resurrection of believers. One of his main points in the argument is that the resurrection of Jesus makes possible the resurrection of all his people. "Now hath Christ been raised from the dead, the firstfruits of them that are asleep." His resurrection is a promise of the resurrection of believers just as truly as the first ripe sheaf is a promise of the harvest.

The lessons which we have been studying this quarter form a partial picture of Jesus. They have been a series of mighty deeds wrought by him. We have our ways of accounting for the careers of extraordinary men. Washington was a man whose native talent, early training, and great opportunities help us to account for him. Lincoln's home training, sturdy pioneer life, great industry, and inflexible honesty, together with the condition of the country when he lived, make it possible for us in a measure to explain his career. So with other great men.

But Mark's idea was that the things that Jesus did cannot be explained or accounted for in any such way. He frequently tells us that the effect of Jesus' miracles was to produce amazement in the people who beheld them. Ch. 1 : 22, 27; 2 : 12; 4 ; 41; 5 : 20, 42; 6 : 2, 51. He was an unaccountable Person, not only to the multitudes, but to his intimate friends and disciples. The conclusion that Mark drew and which he wished his readers to draw was that this Person who could not be accounted for by any human rules, or by any explanations such as we ordinarily apply to human beings, was, in truth not just an ordinary human being, but was a divine Person. Was not Mark right?

The human mind needs the explanation which comes later in this Gospel and upon which Paul and the other apostles insisted so much. Jesus was God. That was why he was able to do such wonderful things, and to be of such help and comfort to men. The resurrection of Jesus proclaimed him as God. It opened up to believers the long vista of eternity in which to enjoy his presence and to

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engage in his service. Without this blessed truth the story of what Jesus did in Galilee so many years ago would have little interest for us now.

In our lesson for Easter, therefore, we shall first review the earlier lessons of this quarter, and then pass on to comment briefly on the passage from First Corinthians.

REVIEW

Lesson I. John the Baptist was a great man who did a great work. Jesus himself called him the greatest human being who had lived up to that time. Yet the Baptist appeared only to disappear when Jesus came. He himself said that he was not worthy to untie the sandals of Jesus.

Lesson II. In this lesson we find Jesus laying the foundations for the structure of his career. He chose his helpers, he met the tempter and conquered him, and proved himself at the outset a Leader whom men might follow in confidence that their trust would never be betrayed.

Lesson III. Mark seemed to be impatient of any details which would hinder him from getting into the heart of his subject. Here in his first chapter, at v. 21, begins the story of the Wonder-worker. He speaks here of only one day in the Master's life. But what a day! From morning until night he met the calls upon his sympathy and divine power. Always he did the impossible thing, and so simply and easily.

Lesson IV. Yet the twofold work described in this lesson takes his activity entirely out of the class of human wonders. For though he healed the man of his paralysis, he did it only as a sign that the man's sins were forgiven. But God alone can forgive sins. Therefore—what?

Lesson V. Here he takes the most sacred of all the holy days of the Old Testament, and calmly claims power to interpret it, and even to set it aside. It is a law of human government that only those who make the laws or are superior to them, can change them. God gave this law to men, therefore only God could claim any authority over it.

Lesson VI. When Jesus chose his twelve apostles, he calmly assumed that his teaching would meet the needs of men. Such confidence would have been presumption in a mere man.

Lesson VII. Take for example his parable of the different kinds of ground. He claimed the right to instruct the world; a claim which would have been arrogance in any other.

Lesson VIII. Likewise read again the parable of the Mustard Seed. What would you say of a man to-day who expected his work and influence to grow until the whole earth accepted him as Master? What do you say when Jesus makes this claim?

Lesson IX. Little by little, Mark accumulated his evidence. In this lesson, he tells us of another kind of marvelous deed performed by Jesus. A terrific storm was stilled, and all its effects were removed in a moment.

Lesson X. One more miracle of healing is described in this lesson. Jesus not only relieved the anxiety and took away the sorrow of the parents, and restored the little girl to life again, but to all his followers he set the example of sympathy and helpfulness to those who are needy.

Lesson XI. Here Jesus inaugurated the missionary work of his Church. He claimed the right to send other men to tell his message, and had the power to give them power to work miracles. The difference between Jesus and the Twelve was this: They had the power that he gave them, and he could take it away. His power was his own. It was his because he was who he was.

Lesson XII. In this new sort of miracle the power of Jesus seems to mount to a still higher pitch. Here he seems to claim to have a part in the work of creation itself, which the Jews had always been taught was the act of the Lord God Almighty.

THE EASTER MESSAGE

The verses at the beginning of this lesson show the great benefits which the followers of Jesus receive from his life, death, and resurrection. They show us that not the people of Galilee alone received the blessings of his ministry. Indeed, the good gifts of which we have been studying were the signs of the greater gifts which they and all his followers were to receive from him. The miracles of the first six chapters of Mark's Gospel prove Jesus to have been the Son of God, and as such able to give eternal life to men. The resurrection of Jesus, the greatest miracle of all, which Mark describes in the latter part of his Gospel furnished the crowning explanation of his wonderful life. Only God could break the bars of death and return again to life.

Paul, who wrote these words, believed that Jesus' resurrection was the key to the secret of his life, as well as the final credential of his atoning death. Paul said: "If Christ hath not been raised, your faith is vain."

These verses show why this is true. Jesus came to set up the Kingdom of God. We read here that "Flesh and blood cannot inherit the kingdom of God." The Kingdom of God is spiritual. The life which members of the Kingdom must lead is spiritual. Unless this material life which ends with death, is changed by the resurrection we can never enjoy the results of his life and death. Our faith would be vain, or empty. But Christ's resurrection opened the Kingdom of heaven to all believers.

Death is the victor over our mortal, corruptible bodies. At last everyone must submit to it. But if, through the resurrection of Jesus, all Jesus' followers put on, like a garment, the heavenly robe of immortality, the situation is changed, and death, instead of being the conqueror, becomes the vanquished. Death is not then the miserable end of life, but the triumphant opening of the stage of its greatest enjoyment and usefulness.

ORDERS OF SERVICE FOR FIRST QUARTER, 1918[1]

NOTE.—Class books and hymnals should be distributed before the opening of the school session.
DOORS CLOSED.—Silence.

WORSHIP

OPENING SERVICE, No. 1

May be used from January 6 to February 10

MUSIC.—A chord on piano or organ as a signal for silence.
OPENING SENTENCES.
SUPT.—I will sing of the lovingkindness of Jehovah for ever.[2]
SCHOOL.—With my mouth will I make known thy faithfulness to all generations.
SUPT.—O Jehovah God of hosts, who is a mighty one, like unto thee, O Jehovah? and thy faithfulness is round about thee.
BOYS.—Thou hast a mighty arm; strong is thy hand, and high is thy right hand.
GIRLS.—Righteousness and justice are the foundation of thy throne: lovingkindness and truth go before thy face.
TEACHERS.—Blessed is the people that know the joyful sound: they walk, O Jehovah, in the light of thy countenance.
ALL.—In thy name do they rejoice all the day; and in thy righteousness are they exalted.
INVOCATION BY SUPERINTENDENT.
DOORS OPENED.
HYMN.—(All rise as chord is given.) "Alleluia," No. 6.

Jesus, we love to meet,
On this thy holy day;
We worship round thy seat,
On this thy holy day;
Thou tender, heavenly Friend,
To thee our prayers ascend;
O'er our young spirits bend
On this thy holy day.

We listen to thy Word,
On this thy holy day;
Bless all that we have heard,
On this thy holy day;
Go with us when we part,
And to each youthful heart
Thy saving grace impart,
On this thy holy day.

RESPONSIVE READING.—Psalm 24.
SUPT.—Lift up your heads, O ye gates.
SCHOOL.—And be ye lifted up, ye everlasting doors.
TEACHERS.—And the King of glory will come in.
SUPT.—Who is the King of glory?
BOYS.—Jehovah strong and mighty, Jehovah mighty in battle.
GIRLS.—Lift up your heads, O ye gates.
SUPT.—Yea, lift them up, ye everlasting doors.
SCHOOL.—And the King of glory will come in.
SUPT.—Who is this King of glory?
ALL.—Jehovah of hosts, he is the King of glory.
THE LORD'S PRAYER.
HYMN.
MARKING OF ATTENDANCE RECORDS AND OFFERING.

INSTRUCTION

BIBLE READING, or reading responsively the lesson for the day.
SUPERINTENDENT'S FIVE MINUTES.—(News or letters from members of the school who have enlisted in the war.)
ANNOUNCEMENTS.
PASTOR'S WORDS.
HYMN.
LESSON PERIOD.

CLOSING

MUSIC.—(Signal for closing lesson study.) Play softly the lesson hymn.
LESSON HYMN.
REPORT OF SECRETARY.
HYMN.—"America," or some other patriotic hymn.[3]
CLOSING PRAYER AND BENEDICTION.
DISMISSAL BY CLASSES.

OPENING SERVICE, No. 2

May be used from February 17 to March 31

DOORS CLOSED.
MUSIC.—School rises with superintendent when chord is given.
SUPT.—I will bless Jehovah at all times: his praise shall continually be in my mouth.
SCHOOL.—My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad.
SUPT.—O magnify Jehovah with me.
ALL.—And let us exalt his name together.
HYMN.—"Praise the Lord: Ye Heavens Adore Him." "Alleluia," No. 16, or "The Hymnal," No. 92.
SUPT.—Come, and see the works of God; he is terrible in his doing toward the children of men.
SCHOOL.—He turned the sea into dry land.
TEACHERS.—There did we rejoice in him.
SUPT.—He ruleth by his might for ever.
BOYS.—His eyes observe the nations.
GIRLS.—Let not the rebellious exalt themselves.
SUPT.—Oh bless our God, ye peoples.
ALL.—And make the voice of his praise to be heard.
SCHOOL SEATED.
DOORS OPENED.—Music.
HYMN.
PRAYER.—By the superintendent.
PRAYER HYMN.—"Come, Holy Spirit, Heavenly Dove." "Alleluia," No. 98, or "The Hymnal," No. 278.
MEMORY DRILL.—The books of the Bible.
MARKING ATTENDANCE RECORDS AND OFFERING.

[1] Extra copies of these Orders of Service will be furnished at 50 cents a hundred.
[2] Scripture selections from the American Standard Bible. Copyright, 1901, by Thomas Nelson & Sons.
[3] During the period of the War at least one patriotic hymn should be sung every Sunday.

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